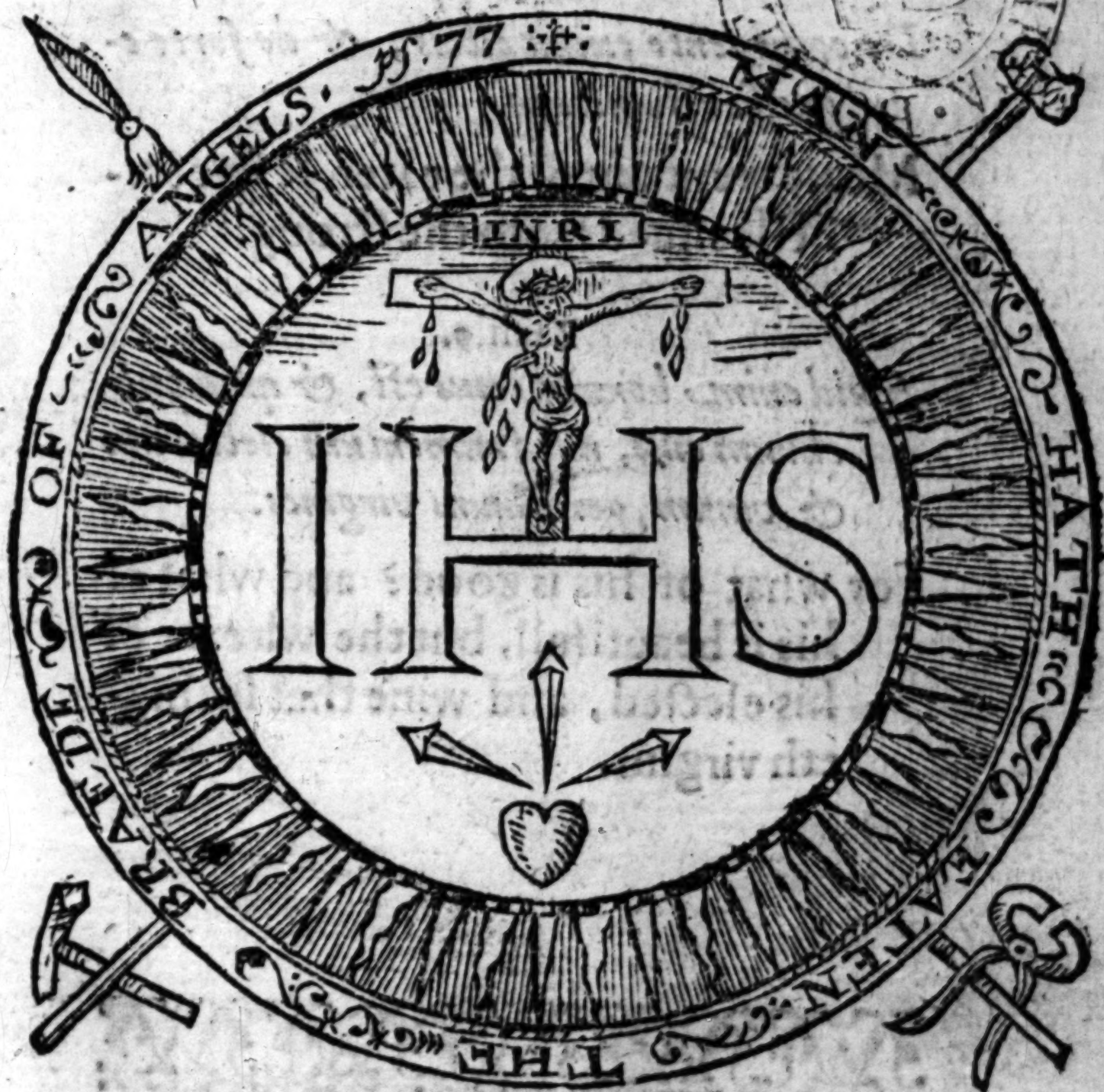


*A Treatise,
Shewing the possibilitie, and conueniencie of the reall
presence of our Saviour in the blessed
Sacrament:*

*The former is declared by similitudes and exam-
ples: the latter by the causes
of the same.*



At Antwerp
Imprinted by Ioachim Trognesius.
1596.



Iudic. 14

De comedente exiit cibus, & de forte egressa est dulcedo.

Meate went out of the eater, & sweetenelle issued from the strong.

Zach. 9.

Quid enim bonum eius est, & quid pulchrum eius, nisi frumentum electorum & vinum, germinans virgines.

For what of his is good? and what of his is beautifull, but the wheate of his elected, and wine that springeth virgins.



The Præface to the christian Reader.



FROM the same fire the sulphur match and the white taper draw two sundry flowers: the one yeelding a sweet savour, the other a stinking sent: the one in colour resembling the brightnesse of heauen, the other in shew the darknes of hell: the one ascending with milde and calme motion, declaring the aeriall and uniforme substance, the other still frying & bubbling expresseth the terrestriall nature and violent mixture. From the same Scriptures Catholikes and Heretikes draw diuers lights: the Catholike cleere, bright, worthy of God, suitable to man, agreeable with the Text, consenting with Fathers, answerable to antiquitie. The Heretikes, darke expositions, forced interpretations, racked senses, stinking of pride, breathing sensualitie, dissenting from the Primitive Pastours, swaruing from ecclesiasticall traditions, repugning to Christs church the pillar of truth. This diuersitie proceedeth not from the word of God, which is most holy, and lieth alike open to them both, but from the Interpreters dispositions. As in the aforesaide example, those vari-

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ous lights of the taper and match were not caused by the fire, but by their owne qualities and temper. For the Catholike commeth with humilitie, the Heretike with arrogancie: the Catholike with submission to the leaders of Christs flocke, the heretike with presumption of his own conceit: the Catholike armed with consent of Fathers, the heretike with his owne singularity: the Catholike trusting in God, and hoping in his grace, the Heretike relying wholly, eyther upon the forces of his feeble wit, or beguiled with the illusions of Lucifer. The which difference, thogh in al controuersies of religion now called in question, it appeereth manifestly (to all those who wil examine them to the botome, and wade into the depth: where they shal find no other grounds of heresie, than Chimericall interpretations, and selfe-willed expositions of the Scriptures) yet in none so much as about the blessed Sacrament. The Catholikes from these foure wordes, Hoc est corpus meum, deduce their dreadfull, reuerent, maiestical, and deified sacrifice, the light of Paradice, the foode of Angells. The Heretikes their common-table Communion, their prophane supper, their schismaticall cup, their tipicall bread, their unblest breakfast. Yet as the taper receiueth often light from the stinking match, so the wisdom of God by bis infinit providence

To the Reader.

uidence hath so permitted these hereticall dissensions in his church: that by occasion of them the verities of the Catholike religion shine nowe as cleare as the Sun at noonetide in the beuty of brightnes. For how many worthy Volumes haue bin penned thereupon most learnedly, which otherwise should neuer haue sene light? what deuotion hath this antiperistasis or enuironing repulsion wrought in the hearts of Catholikes? for by infallible recordes it may be prooued, that for a hundred that were accustomed to communicate weekly in great citties, now there are well nie ten thousand. Againe, since the Eucharist hath beene so impiously blasphemed of the aduersarie, how gloriously, how religiously, how maiestically hath it beene consecrated vpon the altare, reserued in the tabernacle, caried in procession, in respect of former ages? what cōcourse haue we scene of Catholiques to the church to worship it? what seruour in praying to it? what learned Sermons in exalting it? what zeale to defend it? and not without cause: for so great reuerence the maiestie of God required, his loue deserued, our homage enforced, so many graces thereby receiued, exacted, so that heresie hath rubd off the rust of ignorance from many catholikes, it hath burned the chaffe of imperfections, and purified the corne of deuotion, it hath blown

To the Reader.

Luke 21.

off the ashes of remissiones, and reuined the coles
of seruour and charitie. Finally, it hath disper-
sed the cloudes of some irreuerence, and caused
the blessed eucharist shine like a spirituall sunne
in the Catholike church. If saint Gregory called
the sin of Adam *Fœlix culpa*, a happy offence,
that deserued such a Redeemer, I may say hap-
py heresie that caused such reformation: nay ra-
ther cursed heresie, and blessed prouidence of
God, in ordaining so inordinate a thing to so or-
dinate and noble an end. Wherefore since al ca-
tholikes, either by deuotion, or religious almes,
or frequent communion, or dayly reuerence, or
ardent affects, or learned bookes endeuoure to
oppose themselves against the enemies of this sa-
crament, I thought good to cast my two Mites
in Gazophylacium, that they with whome I
am lincked in faith might knowe mine affection
by worke, and he to whome my soule is due, may
here receiue the of-spring of my soule. The title
perhappes wil seeme somewhat stale, but I hope
the maner of explicating to be new: or at least,
that which lieth scattred abroad in Fathers &
Doctores, here they shall find united in one. And
this argument the rather I haue handled first,
becau'e I prooued in my selfe and diuers other
Catholikes, that it did not onely reuiue greatly
our faith, but al'c moued vs to conceiue a more
maie.

To the Reader.

maiesticall and diuine opinion of the wisdom
and prouidence of God in instituting this sacra-
ment. For by vnderstanding howe agreeable it
was with all his attributes, how glorious for his
church, how conuenient for man, how profitable
to all members of his elected congregation, I
could not but cry out with David & say, quam
magnificata sunt opera tua Domine! Om- Psal. 103.
nia in sapientia fecisti: impleta est terra
possessione tua: How glorious are thy workes
O Lord! thou hast made al things in wisdom:
the earth is filled with thy riches. Secondly, be-
cause I haue tried by experience, that whe faith
and reason, grace and nature, consort together
they make a sweet harmonie: that is, when rea-
son applieth the mysteries of our faith to the wit
by shewing them credible, and worthy to be be-
leeued, then faith flourisheth exceedingly, and
can hardly be remoued: as when an excellent eie
meeteth with the cleare light of the sunne, howe
farre, how sharply, and how distinctly will it dis-
cerne euen very aereall vapours, and almost in-
uisible moates. Of such a man spake the Pro-
phet when he described the happy man, who did
meditate in the lawe of God night and day, that
folium eius non defluet, his lease shal not fal,
because long meditation vppon the mysteries of Psal. 1.
Faith keepeth the soule without withering, and

To the Reader.

faith without perishing: not but that a Catho-
like may leese his faith, but with greater dif-
ficultie and more excesse of malice: as it befell
not long agoe to a person of no small account in
England, whom I had knowne in time past a Ca-
tholique, but then a protestant: by chaunce once
falling in company with him, I demaunded how
it fared with him in religion: if he had forsaken
that faith utterly which he sometime approued
so feruently: forsaken quoth he, no faith, I am
of opiinion, that he which once is thorowly groun-
ded in the Catholique religion, can not possibly
but with extreme malignitie alter his religion:
wel he may change it in shew, wel he may maske
it with protestancie, wel he may varie his affec-
tion, but his iudgement, his conceit, his faith,
hardly wil he change or neuer: and therefore
by Gods grace, after I haue dispatched some af-
faires; I wil renounce the externall profession, of
that religion I knowe false and detest internally:
but before his affaires were dispatched, death
had dispatched him, that others may learn what
it is to dally with GOD in matters of saluation.
The third reason that mooued me was, the con-
tinuall and clamorous voices of ignorant Here-
tiques, who cease not to crie upon Catholikes, &
upbraide them with absurdities, impossibilities,
unworth'g opinions of God and man, dishonora-
ble

To the Reader.

ble to him, and horrible to vs. Therefore, that they may see their owne ignorance, I thought no better way to refute them, then by setting downe the theologicall causes of so diuine a mysterie: but yet I know it will befall manie that shal reade them, either not to conceiue them, or to contemne them, for so David said long since: *Psalm. 91.*
Quam magnificata sunt opera tua domine, nimis profundæ factæ sunt cogitationes tuæ, vir insipiens nō cognoscit, & stultus non intelliget hæc: O Lord how glorious are thy works, thy thoughts are too profound: those an vnwise man doth not know, nor a foole vnderstand. For it seemeth to me that the heretike reading these causes, and a Catholike reading the same, are like two men entring vnto a garden, but the one at midnight with a torch, the other in the morning: the heretike endued onelie with the light of reason, beholdeth them with torchlight, he can neither discern the varietie of colours, nor grace of figures, nor disposition of knots, nor borders enclosing, but onely a glimpse or darke shewe farre differing from that lustre and glory the beantie of the flowers and odoriferous hearbs represent. The Catholike comming in the morning when the sunne riseth, veweth and distinguisheth the roses, lillies, marigolds, their formes, their sentes,
the

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their order, the gratefull aire and paradise of delight. The Catholike perusing this booke, will see what he beleeveth, and note distinctly howe euerie thing standeth, with what faith all Catholikes professe, because having had true faith before, by living in exercise of receiuing the Eucharist in the Catholike Church, by reading bookes, hearing sermons and spirituall conferences, all tending to the same effect: he (I say) will conceiue no small delight in contemplating all the garden, and euerie flower and hearbe in particular. And the heretike if he haue grace, may say with himselfe, if this the papists holde were true, certainly God were glorified wonderfully, his loue were ineffable, the partakers of this sacrament were in a blessed state. Truly if God can do it, me thinks it standeth well with his prouidence, it argueth an abisse of loue and charitie, it were a thing to be desired of al men: and then afterwards let him consider who first abolished this point of faith out of many Catholikes hearts. Martine Luther an Apostate Munke, (*Nunquid cognoscentur in tenebris mirabilia eius & iustitia eius in terra obliuionis*: Shall perhaps his wonders bee knowne in darkenesse? and his iustice in the lande of obliuion) for life a Libertine, a practiser with the Diuell, by whose suggestion hee confesseth

To the Reader.

he first was induced to abrogate the masse, which for fiftene yeares (as himselfe saith) he celebrated: and last of all his bad life, had as beastly a death. After that he had suffered shipwracke in faith, and proclaimed wars against the Church of Christ while he lived, but especially after his death, the sectaries of his heresies were diuided into factions, and principally about the blessed sacrament, who in interpreting foure simple and as plaine words as might bee spoken, *Hec est corpus meum*, to annoyde the right interpretation of the Catholike Church, haue inuented no more then foure score false expositions. The which dissention while I consider, they represent vnto me the blind Philosophers, who wandering in the blacke night of their misbeleefe, sought out which was the last end of man, and almost as many diuers endes they set downe, as newe Philosophers tooke the question in hand. And no maruaile, for as the Mathematicians say, from point to point it is impossible to draw more right lines then one, but crooked and by lines ten thousand: therefore the Catholikes keeping perpetually one uniforme and right exposition, it is no wonder if heretikes infinitely multiply their false and erroneous interpretations. To conclude, I would wish to preuaile so much with all Protestants, into whose

To the Reader.

whose hands this present Treatise shal happen,
as to meditate with theſe ſelves reaſon by reaſon,
and confer the maieſtie & benefit of this myſte-
ry with other ſupernaturall myſteries of our
faith, as the incarnation of Chriſt, the renewing
of our ſouls internally by baptiſme and penance,
the favors and preſence of the holy Ghoſt in in-
ſtification, and I doubt not but they ſhall find an
admirable conformitie and proportion betwixt
one another, and then let them remember what
a treaſure they want that the catholikes enjoy:
and how they are plagued into the deepeſt pit of
ingratitude, by not acknowledging that benefit
which (except the incarnation) ſurpaſſeth all
others that ever God beſtowed on man: and fi-
nally let them returne to the fold of the Ca-
tholike Church, where they ſhal find the earth-
ly Paradife watered with the flouds
of Gods grace, and upon the banks,
the tree of life laden with
the fruite of this
ſacrament.



*A Copie of a Letter that
the Author of this Treatise follo-
wing, sent to his friend.*



*G*ood Sir, your manifold comforts
which you raine daily vpon mee, I
hope shal not fall into a barren scile,
that will not render interest in due
season. I send you the epilogue of all those can-
ses, which either out of Scriptures, fathers, or
theological discourse I can afford you: because,
without Bookes, conference, or other good opor-
tunities, what can be expected? you may well
perceine they are not drawn from sundry sweet
floures, as Bees sucke their hony, but rather like
the silke wormes webbe, distilled from the inner
bowels of my scule, in my quiet repose and silent
& Meditations, I send you them as a fleece of
wooll new shorne, without weauing, dying, form-
ing, or fashioning: but you, or any other, as I
hope

To the Reader.

I hope wil weaue them in a better methode, dye them with a purer stile, and enrich them with Fathers and Scriptures. I send you them as an of-spring of my goodwill, at your request begun, continued, and performed. If there be any thing in them profitable for good Catholikes to meditate, or to serue them for their spirituall exercise, thanke God for it, and the next cause acknowledge your selfe: for the full disposition of them I commit to your discretion. As for the other two Treatises you requested of preparation, and frequent communion (God willing) I intend to do my best, to satisfie your desire: if you had any booke of this subiect, I would be content to peruse it, to see if my practise and speculation confront with his iudgement. In the meane time I beseech you to remember mee in your deuoute prayers, and request the dew of heauen, that I may yeeld you those delightfull frutes, I knowe you desire.

**A Table containing the parts and chapters
of this Treatise following.**

THe first part : that the body of Christ is really in the blessed Sacrament contained in the first chapter.

The second part containing 42. Causes of the institution of the holy Eucharist.

- 1 First cause, to communicate himselfe to euery one in particular.
- 2 To be an Epitome or an abridgement of all Gods wonders.
- 3 To deifie the soule.
- 4 To vnite the faithfull after a certaine reall manner.
- 5 To vnite the faithfull in affections.
- 6 For the exercise of faith.
- 7 For the encrease of our hope.
- 8 To inflame our charitie.
- 9 To be an Ornament of the materiall Churches.
- 10 To be the end and consummation of all the other Sacraments.
- 11 To arme vs against our enemies, and especially against
- 12 To arme vs against the world. (the diuel,
- 13 To bridle our concupiscences.
- 14 To giue life to the soule.
- 15 To dignifie his Priests.
- 16 To haue God vnder a sensible object to heare our prayers.
- 17 To abolish veniall sinnes.
- 18 To be a perpetuall sacrifice.
- 19 To be a sacrifice most like his passion.
- 20 That it might be a holocaust or burnt offering for the living.
- 21 To be a satisfactory sacrifice for the soules in purgatory.
- 22 To be a sacrifice of thanksgiving for the Saints in heauen.
- 23 To shew the magnificence and liberty of God.
- 24 By diuers meanes to allure vs to loue him.
- 25 To be the immediate object of our religion.
- 26 That the maner of our saluation should be correspondent to the maner of our first preuarication.
- 27 To be carried about in processions.
- 28 To nourish our soules.
- 29 To effect the resurrection of our bodies.
- 30 To be a viaticum or provision for our voyage.

The Table.

- 31 To win virgins to God.
- 32 To render by gratitude a certain equality to God for all his benefits.
- 33 To comfort our soules by spirituall ioy and deuotion.
- 34 To illuminate our mindes.
- 35 To be a commemoration of his passion.
- 36 To moue vs to loath that the world loues.
- 37 To be a confirmation of his Testament.
- 38 To be a trumpet to blaze the glory of God.
- 39 To giue vs a taste of the ioyes of heauen.
- 40 To be a condigne sacrifice for Christ to offer to his father.
- 41 To discouer vnto vs the infallible loue of God, containing tenne Chapters.

- 1 That the loue of God in this blessed sacrament cannot be comprehended, and of foure effects of loue, concerning in it, first vnion, second, zeale, third, extasie, fourth beneuolence.
- 2 That God instituted this sacrament for loue.
- 3 That in the sacred Eucharist God effecteth all these vnions which proceede from loue.
- 4 That God shewed the second effect of loue in the Eucharist, that is, zeale.
- 5 That God in this sacrament sheweth a certaine extasie of loue, which is the third effect.
- 6 That God in this Eucharist sheweth his beneuolence, the fourth effect of loue.
- 7 That God sheweth al diuersities of loue in this sacrament
- 8 That God sheweth a prizing loue in the Eucharist.
- 9 That God sheweth in the Eucharist a most inrensue loue, containing twelue proprieties, 1. Antiquitie, 2. Puritie, 3. Vehemencie, 4. Fecunditie, 5. Efficacie, 6. Constancie, 7. Light, 8. Delight, 9. Maieslie, 10. Glorie, 11. Libertie, 12. Iustice.
- 10 That God shewed in the Eucharist an extensue loue, and a tender or familiar loue.
- 42 And last cause, to be the end of all the sacraments of the old Testament, wherein are explicated the two especiall figures of the holy Eucharist, Manna and the Pascall Lambe.

The end of the Table.

*A Treatise of the Blessed
Sacrament.*

I



*That the Body of Christ is really in the
Blessed Sacrament.*

The first part.

AMong Catholikes, I knowe it
were superfluous, to indeuour
with large discourses, to proue
this Question: Because, rely-
ing their iudgements vpon the Catholike
Church, whose definition in all ages hath
beene most manifest, they need no other
proote or demonstration, Yet, partly to
comforte them, partely to confirme that
faith they haue embraced, I thinke it not
amisse, with some few similitudes, or pal-
pable experiences, to open a litle the vaile
of this Arke, and discover some secretes,
which either seeme impossible, or inex-
plicable, imitating herein the ancient Fa-
thers, which explicate the mysteries of
the Trinitie, Incarnation, Resurrection,
and others, with corporall similitudes, and

B

exam-

A Treatise of

Io. 4. & 7.

Mat. 13.

Mat. 25.

examples: yea Christ himself scarce spoke but in Parables, now comparing grace to water, now his church to a net, now the faithfull to five wise, and five foolish Virgins; and the reason heereof I take to be the blindenesse of our wittes and dulnesse of our capacities, who are not able to comprehend any spirituall mysteries without som corporal resemblances, as most plainly appeareth in the Sacrament of the holie Trinitie, which cannot be vnderstood in it selfe, but in some effects, euen as wee cannot beholde the Sunne in his spheare, but in the water, or thorow some cloude. Knitting therefore the iugement of Christ his church, the decrees of Councils, the consent of Fathers, the reportes of Histories, the practise and vse of al christianity, I think that any man, not bewitched with wilfulness, and but of an indifferent iudgement and capacitie, might easily discern the veritie of this essential poynt of christianitie: For supposing here (that no man but senslesse can deny) that God was, and is able to effect this mysterie, and (as the learnedest Protestants haue confessed to me) with what words more plainly could he expresse his minde, hauing bread in his hand,

hand, than by saying, This is my bodie that shall bee giuen for you, This is my bloud which shall bee shed for you? Al E-
uangelists with S. Paul conspiring in the same wordes, in like sense, neuer mentioning trope or figure. And if euer Christ had occasion to be plaine and apert in his speech, questionlesse heere where he gaue a Lawe, and enacted a Statute for his church. Who is ignorant that Laws ought to be perspicuous, because it is necessarie that al men should know them? And therefore we see God gaue the Decalogue in so perspicuous a maner. Here he instituted a Sacrament for his Church, but how plaine was hee in the institution of Baptisme? Here he ordained a principal ceremonie of religion to be practised: & who knows not how clearly he deliuered the ceremonial law to the Iewes in Leuiticus? Here he was priuate with his disciples, to whome it was giuen to knowe mysteries, although to many others in Parables, and therefore it was conuenient, in plaine termes to reueale this so profound a mysterie to them. Here finally Christ made his last wil and testament: al men confesse that willes must be most manifest, lest the

Mat. 26.
Marke 14.
Luke 22.
1 Cor. 11.

Exod. 20.

Mat. 28.

Math. 13.

A Treatise of

executors should not agree about the sense thereof. Therefore Christ giuing a law, instituting a sacrament, appoynting a religious ceremony, conuersing priuately with his disciples, and making his last will and testament, had sufficient occasion, I thinke, to conceiue through his infinite wisdom, that here was no place for metaphorical figures, symbolical senses, or harsh speeches subiect to sundry interpretations. This reason conuiceth my wit, & so perswadeth my vnderstanding, that supposing the thing possible, I maruell any man can deny it. And therefore since the verity of catholike religion is so true, certainly all arguments objected against it, consequently are conuincd to be false, whereunto followeth, that they may be answered, as in like maner we affirme all arguments which can be vttered against the holy Trinity to be Paralogismes & soluble. And for better intelligence, and more fuller conceit, I meane to propound the chiefe st, and rather answer them with naturall similitudes, or other supernaturall mysteries, then seriously assoile them according to the principles of Diuinitie, whereof most readers are not capable.

First,

First, some will demand, how is it possible that such a great bodie, as that of Christs, with al parts and members, shuld be cowched or conueied vnder so little an hoast, vnder a crumme of bread, or a drop of wine? I demaund before I answer, if it were not as great a myracle, for to make a church or mountaine enter into a hole no greater than a barley corne? No man can doubt of it: but this I will shew you done by nature.

Go to the toppe of Paules steeple, and there view the country about, the mountaines, hilles, plaines, valleis, the riuers, the gardeins, meddowes, orchardes, churches, houses, beasts, and men, heauen aboue, and earth beneath: now after such a mightie prospect, shut your eies, and in your mind you shall see all within, which before you saw without, in the same order, situation, correspondence, and proportion. Now I wil inquire by what monstrous gate passed in whole mountaines, villages, and riuers, and pallaces? By the smal circle of the apple of the eie, no greater than a barley corne. But how was God able to cowch such a quantitie, or such a masse, in so little a moate? The reason is,

because the mountaine entring into the
eie, putteth on a certaine spirituall gar-
ment, although the forme of the moun-
taine imprinted in our eies, of it selfe be
corporall, and extended like other mate-
riall qualities in the subiect. This same
similitude most aptly declareth the my-
sterie of Christs bodie in the sacrament,
because it receiueth a certaine spirituall
garment, that maketh it to bee in euerie
parte of the hoast, as the image of the
mountaine representeth the whole moun-
taine in euerie mans eie without confusi-
on, or improportion. I demaund whether
2 is more myraculous, to make a man with
all his limmes to bee placed in no greater
roome than a needles point, or a thing,
which of it selfe is lesse than a needles
point, without anie addition of substance,
to be dilated as much as a man? The lat-
ter we see daily, why then do we wonder
so much at the former? The soule of man
requireth no place, but of it selfe fully and
perfittly can reside in lesse than a needles
point: yet we see it dilated and spiritually
extended as farre as the bodie. Yea God
himselfe filleth al places, whose entire &
compleate substance requireth no place,
but

but wholly may reside in one indiuisible point.

Is not the highest heauen the vastest bodie, and the mightiest masse that euer God created? and yet according to the most accepted opinion in the schooles of Philosophers it inhabiteth no place.

If God by his omnipotencie coulde make a Cammell passe through a needles eie, who wil denie but that he can put, by the same omnipotencie, the bodie of Christ in a little hoast? Therefore well saide S. Cyprian, *Panis quem Christus discipulis suis porrigebat, non effigie, sed natura mutatus, verbi omnipotentia factus est caro;* that bread which Christ gaue to his Disciples, not chaunged in forme, but in nature, by the omnipotencie of the worde was made flesh. We see that Christ in manie miracles suspended naturall agents from their most proper and necessarie actions, as fire from burning in the furnace of Babylon: the iron from descending in the prophets hatchet: S. Peters bodie from drowning when hee walked vppon the water: whie may hee not heere suspend the bodie of Christ from extending it in place?

Pro. Secondly, how can one bodie be in

3

4

Mat. 9.

Cipr. ser. de
conna Dom.

Dan. 3.

4 Reg. 6.

Math. 14.

A Treatise of

so manye places at once, in Eng'lande, France, Flaunders, Italie? &c.

I answer: how is my soule whole in my head, whole in my handes, & whole in my feete? If then one soule may bee intire in three places, there is no repugnance vwhy one body may not be in diuers places; for the repugnaunce is alike in both. If you say, the soule hath a certain connexion, or continuation in the bodie, which Christes body hath not in such distant places, this auaieth not: For who can proue, or euer did proue, that it is impossible for God to cut off my arme, and keepe my soule in it, and transfer it into Fraunce or Italie, leauing the same soule in my body here in England?

We heare the Preacher in the Pulpit, whose voyce is but one, yet five hundred receiue it, and euery one the same sound in his eare.

We see in looking glasses, if there be a hundred little ones about a great glasse, in euery one of them our faces intire. Whether is more difficult, to conceiue one body in many places, or many bodies in one place? Surely, I thinke no mortall man euer yet could yeeld a sufficient reason; but
we

we know most certainly that two bodies were in one place when Christ issued out of his mothers wombe reseruing her virginie, when he rose out of the sepulcher it being closed with a mightie stone: when he entred to his disciples the doores being shut, when he ascended vppe to heauen, the incorruptible sphears reseruing their places. What is more impossible, that a body should be in two places, or a body purified and rotten to be restored to all his qualities, quantities, and other proprieties? no doubt but this which wee all beleue shalbe fullfilled in the finall resurrection of all flesh.

Luke 2.

Math. 27. 80

28.

Io. 20.

Mat. 16.

Luke 24.

Thirldy how can the body and bloud of Christ, being so little in comparison, be resident in so many hoasts and buttes of wine which in all the world are consecrated and reserued in the tabernacle at one time?

Pro. Tel me how the soule of a child entering in the conception of the infant into so small and little a body without any addition can extend and dilate it selfe through the whole body of a man? tel me how Gods indiuisible substance, without addition, mutation, or alteration, filleth the

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the whole world?

So. Do we not proue by daily experience how a little storax or frankensence, resolved into smoke keeping the same matter and quantitie only by rarefaction to bee sufficient to fill a whole church? besides, those that vse to worke quicksiluer proue most palpably, how this mettall being set vpon a fire in a pot ascendeth al in smoke, and filleth a most large roome, yet after with external colde being congealed, the selfe same quicke-siluer falleth downe againe, and is brought to a very small quantitie. Euen so the body and blood of Christ, although for a time they be enlarged yet when the cloude is passed, the externall vailes of bread & wine are consumed, the body is as it was before, and so shall remaine in all eternitie.

Fourthly how can those accidents, that whitenes, that quantitie, that moystnes, that drynesse, hang in the aire without their substance, as a house sustained without any foundation, the rinde without the choare.

Pro. He that vnderstandeth the mystery of Christs incarnation effected by the omnipotent hands of God, cannot call in question

question this difficultie in the blessed Sacrament, because it is as naturall for a substance to subsist in it selfe, as for an accident to be inherent in an other, and yet God seperateth from the humanitie of Christ his person and manner of subsisting; why then may he not seuer from these accidents their adherence to another? and somuch the more, because Christs humanitie is inferted in his diuinitie, which hardly can be conceiued without some mutabilitie, which cannot be in God.

If arte or nature can make such admirable seperations, as wee dayly proue, this pointe cannot seeme so vnprobable. Did not the Romans trie pure wines from mingled by putting them in an iuye dish, through which the water dropped and left the wine behinde? Doth not quicksilver seuer golde incorporated with other mettells from them all? are not the Potecaries able out of all hearbs, fruits, trees, and flowers, by fire to drawe the moisture from the terrestriall substance? and shall wee say that God is not able, to distill the accidents from their substance, and drawe the internall substance, like sweet oyle, from the barke of accidents?

Fiftly,

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Ioh. 2. Fifthly, how can there be such chopping and changing of substances of bread and wine into the body and bloud of Christ, and yet no externall signe appeare, as we see appeared in the changing of water into wine, and in the rod of Moles conuerted into a serpent?

Plin. l. 2. c. 58 *Plinie* recounteth not vnlike effects of thunder, that it melted the mony in bags sealed with waxe, and yet no signe in the world appeared either in the bagges or waxe. And *Seneca* affirmeth, that sometimes it melted the sword, not indamaging the scabbard: and why may not God change the substance and leaue the scabbard of accidents, since he is the Author of nature and wadeth deeper into the bowells thereof then any externall or internall agent?

In Christs incarnation, there was a change of mans nature, the which lacked his owne person and was vphelde by the person of the sonne of God, and yet externally those that see his body, viewed not this change by any sensible effect. In iustification also a sinner is wholly renewed within, and made a new creature, and yet what externall shew appeareth
of

of this internall mutation?

Sensible miracles and signes were granted, especially by God, for the conuersion of infidels, and therefore were not effected so often among Christians after they had receiued the faith: for as S. Greg. saith, *Fides non habet meritum, ubi humana ratio prabet experimentum*, Faith hath no merite, where humane reason yeeldeth prooffe: therefore it was expedient that this myserie shoulde be vailed, that our reason might possesse a sensible obiect surpassing al reason, and onelie by faith to be beleeued.

Sixtly, how is not the body of Christ consumed by so many, who daily since the first institution, for so manie yeeres haue eaten him?

Pro. Christ, to occurre and answer this reason in the 6. chapt. of Saint Iohn, first wrought the wonderfull miracle by feeding 5000. men, besides women, and children with fise barley loaues, and two fishes, with the aduantage of twelue baskets: I say he wrought this myracle before hee beganne to deliuer them the myserie of this Sacrament, thereby to prepare themselves to answer this Obiection: that

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that if with so little he could feed so many, and make so much remaine more then he receiued at the beginning, how can he not feed millions, with his body, and yet preserve it as entire as it was, when he first gaue it? Christs body doth no otherwise heere then oure soules doe euery day in our bodies, because as bodies continually exhale forth some partes, the which wee restore againe by meate and drinke: these parts dayly thus exhaled, our soules cease to informe, and yet they neuer consume nor diminish, euen so Christs body residing in diuers hoasts, ceaseth to bee in them lesing those places without any other consumption or alteration.

Wee see the sunne so many yeres hath every daye brought newe light to the world, every minut he changeth his place without defect or consumption. And why shal not the Sunne of Iustice lighten the worlde in this Sacrament, and yet change every winute his place without corruption or decay?

Seauenthly how can he abide to passe into such vndecet places, as mens stomaks whose breaths many scarce can tolerat?

How

Pro. How doth his diuinitie fil al places how vndecent and vncleane soeuer, receiuing no infection by them: but as the sun beames beating vppon a dunghil, neither are infected nor defiled, in like manner the body of Christ adorned with the beames of immortalitie and impassibility, receaueth no impression of any infectious or noysome creature.

So. The stinch of sin much more annoied the smell of his soule, when he conuersed in earth among sinners than this could molest his body, and yet it was not vndecent he should suffer that, but a signe of extreme loue and mercy, so it is not vnseemly his body should bee where those defects be, suffering nothing but onely remaining there to worke most admirable effects in his creatures, to their great profit and his exceeding charitie, as shall hereafter be declared.

Eightly what becometh of the body of Christ, after the formes of bread and wine are corrupted? ascendeth it to heauen? the is it continually in voiage. Doth it stay in the stomacke? but that is most vndecent.

When a mans arme is cut off, what becommeth of his soule that informed that
arme

arme? doth it perish? then he that lacketh an arme, lacketh a piece of his soule. Doth it hang in the aire? But the aire is not organized to receiue the information: finally, it ceaseth to inform the arme, it leeseeth that subiect and place, keeping the place in the bodie where it was before: euen so the bodie of Christ leeseeth the place it had in the stomacke, and keepeth the place it had before in heauen.

So. As the Sunne in a moment spreadeth his beames from East to VVeast, euen so Christ, his body from heauen into the sacrament: and as if a clond hinder the vertue of the Sunne, the light ceaseth, the Sunne remaineth where it was: euen so, when the forms of bread and wine perish, Christs bodie ceaseth to bee there, but remaineth in heauen, as he was before.

Ninthly, when the Hoast is broken, how is not the bodie of Christ broken also? why are not seperated the legges from the body, &c? why heare we no crackling of bones? why see we no effusion of blod? *Pro.* When a looking glasse is broken, do you not see in both the peeces your face as entire as when it was whole? euen so,
when

when the hoast is broken, in both partes thereof remaineth the bodie of Christ as entire as it was in the whole.

Sol. *Albertus Magnus* recounteth not vn-
like effects of thunder, that it burns som-
times the shooes, but hurteth not the feet,
it singeth the haire off the head and face,
without any annoyaunce of those partes.
Besides, hee that mangleth the body can
not mangle the soule, which keepeth her
immortalitie : likewise hee that breaketh
the hoast, impeacheth nothing the incor-
ruptible and indiuisible maner of Christs
sacramentall presence in the blessed Sa-
crament.

*Albertus
Mag. trac.
de Temt.
cap. 22.*

Tenthly, how can Christs body be in the Sacrament without confusion, beeing whole coarcted into so little a place, for it seemes that al his bodie should be pressed to nothing?

Pro. This may bee most perspicuously resolved by the first similitude we brought of the whole countrie, which entreth into the eie without confusion, and our faces which we see, euerie one in an others eie, with al delineaments most intire, without any disorder or impropportion.

When Christs bodie entred the doores
C being

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Jo. 20.
Luc. 3

being shut, or issued out of his mothers wombe, was his bodie pressed to nothing? No, that were corruption, and not perfection, and vndecent for so decent a bodie.

I am here to aduertise the gentle Reader, that al similituds which Fathers bring to declare the misteries of our faith, as the incarnation, trinitie, grace, charitie, &c. do euer dissent almost in as many things with the mysterie, as they agree with it. Therefore maruell not if some of those I haue brought iumpt not in all things with the blessed sacrament: for if they should, they were not similitudes, but the same things.

Besides, consider how many wonderfull workes wee daily prooue effected, which we would haue iudged impoissible before we see them, as in a geographicall glasse, the compas, and such like. Now inferre hereupon, that if men by naturall skill can reach but our capacitie, how far can God go beyond it?

Lastly, not onely heretikes, but also infidels exclaime against Catholiques, that it is a thing, not only vndecent and horrible to eate mans flesh, & drinke his bloud, but also impious and irreligious to eate their God, for what, say they, is more absurd

furd then for God to abase himselfe to be eaten, and more abhominable then for his creatures prophanely to deuoure him?

This obiection might as wel bee made against Christes incarnation, death, and passion, for it seemeth as vndecent for God to lie in a womans wombe for nine moneths, for him that is life it selfe to die, as to be eaten in this Sacrament: for what need had he of his creatures that he should toile so much for them? why could he not haue forgiven them all their offences of his owne accorde, seeing the fault was committed against him? But the wisdom of GOD ouer-reached these carnall and cloudie conceited men, and therefore determined meanes surpassing all vnderstandings and deuises. Wherefore, as in the mysterie of Christes incarnation, the Fathers and Doctors indeuoure to search out the reasons which moued the maiesty of God so extraordinarily to exmiruite himselfe to become man: euen so we will here procure to vnderstand some reasons why so familiarly he did debase himselfe to be our foode.

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The second part of this Treatise.

The first cause of the institution of the blessed Sacrament, to communicate himselfe to euery one in particular.

Lib. de Diu.
nom. ca. 4.

Gen. i.

Such is the nature of Goodnesse, that it doth not only perfit, enrich, and adorn the subiect wherein it resideth, but also enableth it with an ouerflowing vertue to communicate it selfe vnto others. *Bonum* saith *Dionis. Areop. est sui diffusum*, Goodnes spreadeth it selfe abroad: and for this cause we see the Sunne, for that it is good in it selfe, communicateth his Vertue vnto others, dispersing his beames vpon the earth: the aire, because it is good conserueth the soule: the sea in regard of natieue goodnes allodgeth the fishes: the earth indued with the like, lendeth her lappe to mettalles and hearbs: in fine, since all creatures that bountifull hand of God framed receiued in their first printing some form of goodnes. *Vidit Deus cunctaq; fecerat & erant valde bona*, God did see all that hee had made, and they were very good: consequently they receiued vertue to communicate their goodnes to others. And thus

thus all creatures bee good in themselves
and profitable to their neighbors. Besides
we prooue by daily experience, how they
are not content to lend their friends some
little parcell of their perfection, but as
much as they haue, so much they bestowes
so that the sphere of such their communi-
cation aunswereth in proportion to the
degree of the naturall substance and en-
grafted perfection, so that earth produ-
ceth earth, water bringeth forth water,
fire kindleth fire, a horse ingendereth a
horse, an eagle breedeth an eagle, a man
begetteth a man, wherevpon the Philo-
sophers grounded their Axiome *Omne si-
mile generat sibi simile*, every like produ-
ceth like. If these drops of goodnes fallen
from God their immensue ocean sea, if
these beames of perfections issuing from
their everlasting Sunne, if these dying
leaves of bountie, shaken off that neuer fa-
ding tree of life, extend the limits of their
goodnes so far, what bounds can containe
his goodnesse which is boundlesse? what
measure can be prescribed to him that is
immeasurable? where shall his bountie
border which is infinite, nothing being e-
quall to God? Therefore his natue good-

nessle enforced him to communicate himselfe to mankinde, vvhich mistery vvas effected by incarnation. But because this fauour in substance vvas onely proper to Christes humanity, though in operation, vertue and efficacy sufficiently offered for all: therefore the bounty of God was not extended enough, it lacked a farther communication, that euery man in particular might participate his infinite bounty and perfection, not in vertue alone, but in substance also. The Sunne lendeth the earth his beames, yet the substance remaineth in heauen: but so in this blessed Sacrament God hath with his beames ioyned the sunne, with his deuine vertue linked his diuinity, and not onely by effect, but also by person entreth into the breasts of all the faithfull, which come to receiue him. Here he maketh euery man partaker of himselfe, of his substance, as well deuine as humane: And therefore the sphere of his goodnesse cannot be farther extended, since euery one receiueth that which is infinite and
God himselfe.

The

*The second cause to be an Epitome or an
abridgement of all Gods
wonders.*

After that God had rowled from no-^{Sap. 11.}
thing the mightie masse of this world,
polished it in number, measure, & weight,
the last worke those artificiall hands fini-
shed was man, who as an epitome or an
abridgement comprehended in himselfe
the degrees of all creatures : thereby gi-
uing vs to vnderstand, that as often as we
looke vppon man, we should call to our
memories, how many goodly creatures,
and how admirably God had created and
prouided for his cause : euen so after that
God in the olde Testament, and Christ
in the new, had wrought infinite miracles
and wonders, one of the last which Christ
solemnly manifested to the world was
this blessed Sacrament, as a memoriall of
all his wonders, as an abridgement of al
his miracles; that therby seing this Sacra-
ment, we should expend what wonder-
full miracles he had effected for vs, and
what singular graces he had bestowed vp
on vs, the which it seemeth David stand-
ing aloofe off in his high turret of faith

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Pla. 110.

did contemplate, when he saide, *Memo-
riam fecit mirabilium suorum misericors &
miserator Dominus, escam dedit timentibus se,*
Our merciful and pittiful Lord instituted
a memory of his wonders, he gaue foode
to them that feare him. that all miracles
and singular wonders which God euer
wrought, are comprised in this Sacramēt
or the like easily, it might be proved; A
few I will number, leauing the rest to the
discourse of euery sound diuine. What
wonder shewed God first to the worlde
by creation? of nothing to make all: here
many learned diuines holde that Christs
body exsisting in heauen is created anew,
for they say it is possible for God to cre-
ate my soule and body againe in Fraunce,
I being in Englande, as for to reproduce
in the resurrection those formes, quali-
ties, and accidents, which perished by
death and corruption in the graue, and
truly this manner of speach diuers fathers
vse, calling this action, by which Christs
body is placed in the Sacrament, creation:
moreouer it plainly appeareth, that when
the formes of bread and wine are cor-
rupted, God produceth a new substantia:
all matter to sustaine and vpholde the
new

Cip. 2^a e cana
Dom,

new accidents. If you discourse over the miracles of transforming Lots wife into a Pillar of salte, the rod of Moses into a serpent, the riuers into bloud, water into wine in the mariage, transubstantiation presently representeth the same. If raising vp of the dead, if giuing sight to the blinde, if in satiating a number with so little, most plainly it shall appeare hereafter, that this Sacrament causeth life euerlasting, that it openeth the eyes of the foule, that it feedeth millions and neuer consumeth. Therefore most true it is, that this Sacrament is an abridgement of the wonders that God wrought, and it selfe one of the greatest wonders of all. And therefore they may well cease now, who admired so much Archimedes for contriuing a spheare of glasse, wherein hee had comprised the motions of the heauens, since in this sacrament are vnited all the admirable operations, wonders, and miracles, which proceed from the hands of the soueraigne workman of heauen and earth, grace and nature.

Gen. 19.

Exod. 4. & 7

Ioh. 2.

The

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The third cause to deifie the soule.

THE Philosophers and Phisitions with iointe assent approue this principle to be of an vndoubted verity. *Ex quibus constat ex iisdem nutrimentis*, with those things we are nourished of which we are made. For being compounded of flesh, bones, heart, liuer, braines, sinewes, wee cannot liue except we be fed with flesh, bones, heart, liuers, sinewes, to nourish our bones, heart, liuer, &c. which position must not be so grossly conceiued, that we ought to eat bones, or liuers, to nourish our bones, or heartes, for many eate nothing but roots, hearbes, fruites, bread, fishes, neuer touching flesh, or bones, and yet are nourished. But that whatsoeuer we receiue for sustinance, cannot restore the partes which by continuall resolution vanish away, except the meate wee take be first conuerted into the substance of those partes which are to be repaired. Therefore that bread wee eate doth not nourish the heart before it be conuerted into the substance of the heart, it feedeth not the bones till it be changed into the substance of bones, it restoreth not the
braines,

braines, till it become of the nature of
 braines. The Iust therefore in scripture be-
 ing called gods, *Ego dixi vos dii estis & fi-* Psal. 81. and
10. 10.
lij excelsi omnes. I saide you are gods, and
 all the sonnes of the highest: and partici-
 pating in their soules a diuine nature, *Di-*
uina natura facti consortes. Being made per- 2. Pet. 1.
 takers of the diuine nature (if the Philo-
 sopers propositions be proued true)
 ought to haue a diuine foode, the which
 no doubt the wisdom, goodnesse, and
 power of God knew, would and could
 prouid for them, as we see afforded in this
 Sacrament. This seemed Christ to insi-
 nuate when he saide, *Qui manducat meam*
carnem, & bibit meum sanguinem, in me ma- 106.
net & ego in eo. He that eateth my flesh,
 and drinketh my bloud, abideth in me, &
 I in him. By which wordes are pro-
 pounded two admirable vnions, the one
 is, that God is in vs, the other, that we are
 in God, by eating this celestiall foode.
 That God herby dwelleth in vs, it cannot
 be called in question, because as meat en-
 treth into vs, remaineth in vs, and is vni-
 ted with vs, euen so Christ entereth real-
 ly, remaineth really, and is resident so
 long as the vailes of bread and wine are
 not

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not consumed. But O Lord how can we be in thee, since that no man is in the meat he eateth, but rather the meat is in him? how then is it true, he that eateth thee remaineth in thee? yet infallible truth it is that those that eate Christ are in Christ. For this difference we finde betwixt this diuine foode and other corruptible meats, that they haue not life in themselves, nor giue life, but receiue life of the body, and of insensible and inanimate creatures become sensible and animate substances, but Christs body so feeds the soule that it giueth life vnto it: *Qui manducat me, viuet propter me.* He that eateth me, the same also shall liue by mee. And therfore as God is saide to be in the Iust by grace & charitie, and they in him, so by this Sacrament Christ is in vs, and we in him. Herevpon it followeth, that men are deified in two sortes, by receiuing this Sacrament, first by a reall communication with Christ, whom they harbour in their bodies, and therfore of S. Cyprian are called *Banuli Christi* carriers or bearers of Christ, and others terme the *Christoferi*: secondly they are deified in soule, by receiuing this grace, which is a di-

Ioh. 6.

De eterna
Dom.

a diuine coniunction and admirable participation of his deitie, by which they are made *diuine natura consortes* partakers of the diuine nature.

The fourth cause to vnite the faithfull after a certaine reall manner.

CHrist our Sauour making his praier to his Father, among other graces hee demanded, he asked this for all the faithfull, that as his Father was in him, and hee in his Father, so the faithfull should bee one thing. Christ is in his Father, because he really and essentially participateth the same substance with the Father, and his Father is in him, for that he possesseth the same nature and substance, with his sonne. It was vnpossible that the faithfull should in such sort partcipate one cōmon essence, because the infinite perfection of God chalengeth this as a proper dignitie, to haue a nature communicable to diuers persons. But since that mans nature was not capable of such fecunditie, our prouident Pastor provided a way to keepe his flocke together, and to vnite them, not only by affection in minde, but also by

Ioh. 17.
Hec expositio est Cirilli
lib. 11. in
Io. ca. 16. &
Hilari lib. 9.
de trinit.

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Ioh. 17.
Hec expositio est Cirilli
lib. 11. in
Io. ca. 26. &
Hilari lib. 9.
de trinit.

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by a certaine reall and substantiall nature wherein they should be made all one, and most excellently resembled vnto the blessed Trinitie, which was effected by this Sacrament: for by giuing them all the same body and bloud, he caused them to be vnited in one substance, one nature, & essence, and that more excellent than their owne naturall substance was. Wherefore althose that receiue their body may bee called one body, as S. Paule doubted not to call them when he saide, *Unus panis, vnum corpus, multi sumus, omnes qui de uno pane participamus*, beeing many, wee are one bread, one body, all that participate of one bread. And for this cause (as wee say) all the three persons in Trinitie are one God, euen so all the faithfull by a certain maner are one body: and as the starres in the firmament, though of themselves very different, yet are vnited al in one indificent fountaine of light, so all the faithfull situated in the firmament vnmouea-
ble of the Catholike Church, are vnited together and made one in this blessed Sacrament: but with this difference, that the starres haue not the Sunne in them, but nely the light, whereas the faithful haue
the

the Sonne of all light continually spring-
ing within them. Iosuah thought **GOD** ^{Iosu. 10.}
shewed him a singular fauour, and woor-
thily al admire it, that God at the request
of a man shoulde staye the course of the
Sunne till he had overcome his enemies:
But what would he haue saide if God had
brought the Sunne from heauen, and put
it in his hand to haue vsed it at his plea-
sure? so hee hath dealt with vs in this Sa-
crament, by drawing his eternall Sonne
from heauen, to dwel in earth, to be held
in our hands, to be receiued as foode, to
ioyne vs all that be in his church, to fight
against al visibie enemies, as tyrants, and
heretikes, and inuisible foes, as the Diuel
and his internall ghosts.

*The fift cause, to vnite the faithfull
in affection.*

AS the bodie of man containeth diuerse
parts of contrary nature and dispositi-
on, the heart being hote, the braine cold,
fleame, moist, melancholy, drie, spirits of
a fiery nature, bones of an earthly, all the
foure elementes in sundry partes holding
pre-

predominion, yet the soule keepeth them
in peace, conserueth a most sweet harmo-
ny, containeth euery one in his office : e-
uen so this blessed Sacrament ioyneth
Christs seruants, Greekes, and Egyptians,
Iewes and Gentiles, poore and rich, lear-
ned and ignorant, in an admirable bond of
loue and vnitie, if they receiue it with that
preparation, and vse it as they ought : the
which vnion, loue, and peace, I say the
Prophet foretold was too slowe ouer the
earth, after that little cloude which Elias
behelde had powred downe this blessed
Sacrament vpon it, *Habitabit* (saith he) *lupus*,
the wolfe shall dwel with the lamb,
the libbard shall rest with the kidde, the
calfe, the lion, and the sheepe, shal lodge
all together, and a little childe shall leade
them : he meaneth, fierce, cruell, and in-
tractable men, sauage nations, and barba-
rous countries, shall be brought to vnion,
peace, and loue, no doubt but principally
by vertue of this sacred communion: this
common soule will cause euery one to
keep himselfe in order : this little childe
which we fold with our breasts in this sa-
crament, will guide, pacifie, and comforte
them all : for what inflameth men, one to
loue

Iſai. 11.

3 Reg. 18.

loue another principally but resemblance
and similitude? Why doe kinsmen so af-
fect one another, but in regard of resem-
blance of bloud, and similitude of com-
plexions? And therefore they are called,
Consanguinei and *Kinsmen*. And what si-
militude can be greater then this, where-
by good christians are made *Verè Con-
sanguinei Christi*, In very deede the kins-
men of Christ. Yea rather identified or
made one with the selfe-same bloud, the
selfe-same body and soule, which no kin-
dred euer did participate, because they
haue the like bloud and bodies, but not
the same, nor the same soule. The dig-
nity and worth of those which be parta-
kers of this sacrament may easily inuite al
men to loue them. For as we prise and ad-
mire all those whom we acknowledge to
be of account, so surely wee ought to e-
steeme those who are bathed with the
bloud of Christ, who are indued with his
grace, whose bodies are liuing temples &
pallaces to allodge this royall maiestie. If
the ground was holy where the Angell
onely in a bush spake to *Moses*: If the
mountaine was sanctified where the 'ce-
lestiall spirits gaue the law: If the napkins

Exod. 3.
Exod. 19
Act. 29

D

and

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and girdles of Saint *Paule* wrought miracles, because they serued so great a seruāt of God, O in what reputation should we haue those blessed men which we know receiue so often, and keepe so long the king of Angels, the head of all the Apostles in their bodies.

The sixt cause for the exercise of faith.

IN the summe of all Diuinity I find 10. difficulties hardly to be conceaued, and consequently, not easie to be beleeued.

The first is, howe God hath free will. 2. how he knoweth those future effectes which neuer shalbe, but if some circumstances did occurre, they would fal foorth.

Math. 11.

As for example, *Va tibi Bethsaida*, Woe be to thee *Bethsaida*: for if in Tire &c. 3. how God doth predestinate, 4. the mystery of the Trinity, 5. howe *Adams* sin can be transfused or communicated to his posterity, 6. the mystery of Christes incarnation, 7. howe that which once was corrupted, shall afterwards be repaired in resurrection, 8. how a spirit can be dilated in a body, 9. how the corporall fire of hell can torment a spirit, the 10. is this
admi-

admirable Sacrament, the which in my iudgement for difficulty surpasseth them all. For if you can but resolute me in one or two questions about each of them, I wil make you sufficiently conceiue them all. As plainely I could make it appeare discourfing ouer euery one: but because al men, yea very few are capable I will omit them. For in this Sacrament first you haue heard difficulties about the wordes, how they can effect that they signify, 2. howe they effect it, 3. in what time they effect it. Secondly you haue inextricable difficulties about the bodye of Christ, 4. by vvhat action is it produced, 5. by what manner consisteth it in an indiuisible sort, 6. how doth it reside there vvithout confusion, 7. howe doth it not penetrate those accidents, 8. or vvhat vnion hath it vvith them, 9. vvhat opposition findeth it with the substance of bread, 10. howe is it not by so many that feedeth vppon it consumed, 11. howe can it be disperced in so many places, 12. how can it be extended to such a masse of bread, and such a quantity of wine, 13. howe in breaking the hoast Christs body is not diuided, 14. how can there bee as much in one hoast, as in

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10000. 15. how passeth the difficulty of transubstantiation. Thirdly there are difficulties about the substance of bread, 16. what becometh of the substance of bread, is it annihilated or resolved into aire? 17. vvhhen the formes of bread and vvine are consumed, how returneth it again? Fourthly, there be not a few most difficult questions about the accidents, 18. how they remaine vvithout their subiect, 19. how one hoast penetrateth not another, 20. how they concur to the production of grace. I omitte many more vvvhich might be touched about the sacrifice, effects, and receauers of this Sacrament. But these onely I haue propounded, that the faithfull Christians might perceau the singular vvisedome of God in prouiding them so present, so palpable, so daily an object to exercise their faith. For questionlesse there is more merit of faith where the object hath greater difficulty to bee vnderstood, because there principally we captiue and bridle our wittes to obey God in faith. Wherefore I cannot but commend the deuotion of those faithfull christians, vvho in all temptations of faith, haue recourse vnto this Sacrament, and say, good Lord.

Lord *Credo adiuua incredulitatem meam*, I Marke 9.
doe belecue, helpe my incredulity: Likewise I take one of the dispositions or preparations Very proportionate to the receiving hereof to bee a resolute faith, to belecue the reall presence of Christ in this Sacrament, protesting to live and die in the professing of this vndoubted truth, in despight of all heresie or error.

*The seventh cause, for the increase of
our hope.*

TWO things by the vertue of hope we expect at Gods hands: vvhetherfore both we are apertly assured to obtaine, by the institution of this Sacrament if wee bee not faulty on our partes: the former for principall, though last in effect, is life euerlasting: the latter though as it seemes not so worthy, yet first in execution, are the means to atchieue life euerlasting. As for them most liuely our hope we see created by this sacrament. For who is so foolish to thinke that God will deny him any thing necessary to saluation, since he hath left him his body, soule, person, bloud, & life, for a meane, for a ladder to make him

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Roman. 8.

to ascend into heauen? If saint Paule reasoned wel, God gaue vs his sonne, & how will he not giue vs all with him, speaking of his incarnation? so nowe I wil reason, Christ bestowed his body and bloud to bring vs to life euermlasting, and howe can he deny vs the lesse, who hath granted the more? how wil he debarre vs of al treasure in heauen, who hath giuen vs the Lord of al treasure of heauen? Had not the Iewes a most stedfast argument (when they wandered in the vast desert of Egypt) that G O D firmly pretended to conduct them vnto the land of Promise, when hee sent his Angel with a pillar of fire, as a torch bearer, to guide them in the obscuritie of the night, and with a cloude like a fanne to defend them by day from the scorching beames of the Sunne, when he euery day rayned Angels foode to sustaine them? al which were figures of this Sacrament, as hereafter shal appeere. And may not wee in like manner saye, that Christ hath left vs an inuisible prooffe, that hee pretendeth neuer to faile in meanes necessary to life euermlasting, hauing presented a pillar of light, a cloude of raine, a celestial Manna, to illuminate

Exod. 14.

Exod. 16

our

our vnderstanding, to coole the fierie
flame of concupiscence, to feed our soules
to eternal life? And therefore hee saide,
*Manducauerunt patres vestri manna in de-
serto, & mortui sunt*, Your Fathers didde
eate manna in the defart, and they died.
Qui manducat hunc panem viuet in aeterno,
Hee that eateth this bread shal liue for e-
uer, Iohn the sixt chapter: In like sorte
we may be assured of life euerlasting: for
hee that prouideth such forcible and ex-
cellent meanes, questionlesse intendeth
to impart the end, yea he that we receiue
is the end himselfe, *Hac est vita aeterna, ut
cognoscant te verum Deum, & quem misisti
Iesum Christum*, This is life euerlasting,
that they know thee the onely true God,
and whome thou hast sent Iesus Christ:
the seuenteenth chapter of Saint Iohn.
And he hath auerred most certainly, that
those which worthily eate this food, haue
euen in this life life euerlasting in them.
*Qui manducat meam carnem, & bibit meum
sanguinem habet vitam aeternam, & ego resus-
citabo eum in nouissimo die*, Hee that eateth
my flesh and drinketh my bloud, hath
life euerlasting, and I will rayse him
vppe in the last day: Iohn the 6. chapter:

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that is, they haue the second person in trinity, who is life euerlasting, both the object and the giuer.

*The eight cause, to inflame our
charitie.*

Aristophanes saide that loue was of such nature that it affected so to vnite louers, that they should become one thing: but because this was impossible to bee done, either without the destruction of one, or both, therefore it inforced them to procure all those vnions which were possible, as the same iudgements, opinions, desires, habitations, table, apparell &c. And indeede this opinion of *Aristophanes* we may confirme by daily experience: For vvhats els pretend those who so vehemently embrace one an other, but as it were one to enter into another, and vnite themselves in one, for the vehement affection of loue. Why did *Iob* say, *Quis mihi det vt de carnibus eius saturemur*, who will giue me that wee may bee filled with his flesh, but to declare that the vehemency of loue desired this vnion? How possesse
the

the three persons in Trinitie such vehement and ardent loue, but for the vnion of one substance in three persons? That which men thought impossible to God was possible, and that which nature affected, was by the Author of nature & grace in this mystery effected: for hereby imparting his body vnto men without destruction of either, he caused an vniō of both, whereupon ensued that the loue of God could not but be singularly increased towards vs, because as fathers loue most vehemently their children, because in them they see a part of their owne substance, disperced in their bodies, though after many chaunges and alterations: So God vewing his whole substance, without any mutation or change in nature or qualitie, his body and bloud, his soule and person, really remaining in vs and ioyned with vs, cannot but loue vs exceedingly, much more then any father his children. And we for the selfe-same cause are moued to loue him for the same vnion, or rather identification of substance. For who is so base minded, or cold in affection, that lifting vp the eies of his soule to heauen, admiring the infinite Maiestye of God,
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where millions of Cherubins and Seraphines stand in his sight, veiling their eyes with their golden wings, lest they should be dazelled being not able to behold the infinite brightnes of his glory? who I say after this consideration would not open all the vaines of his heart, and resolute them into loue, seeing this soueraigne Maiestie to discend from heauen to earth, to dwell with a poore worme, to lodge with a miserable man, one that many times had offended him, to couer himselfe vnder bread to be eaten of him, and to enter into his body to be eternally vnited with him? Zacheus thought he shewed him a singular fauour, to come into his house: the Centurion passed a litle further and saide his house was not worthy of him. But here what shall wee say? he entereth not to receiue, but to giue, not to cure the body, but to saue the soule, how can that heart not be enflamed with loue, which hath a burning flame of fier glowing so neere, I meane the heart of our Sauour Iesus Christ? How doth not those veines swell with affection which are filled with the pretious bloud of their most affecti-
ous

Luc. 19.

Luc. 7.

ous and zealous GOD? How doth not that soule exult for ioy at Christs presence beeing so neere, when Saint Iohn Baptist exulted for ioy in his mothers wombe, conceauing but our Ladies voice? Luc. 1.

*The ninth cause, to be an ornament of the
materiall Churches.*

IN the olde Testament (which was a modell of the new) wee see that God had a speciall care to prouide the Arke, the Cherubines propitiatorie, with all the ornaments and furniture of the interiour Tabernacle, or *Sanctum sanctorum*, Exod. 25. into which none could enter but the high Priest, and he only once a yeere. this as the Apostle apertly declareth, signified how Christ was to offer vp once a bloudy Sacrifice for the redemption of al the world. Yet this was but the Allegorie of these ceremonies, which God had not only instituted to signifie what was to come, but also ordained them for the present vse and religion of the Iewes, as Circumcisiō, Māna, the Pascall lambe with al the rest, one reasō therefore which moued the diuine wisdom of God to ordain this Hebr. 9.
so

so maiestically a place, so reuerend and full of ceremonies, was to strike into the peoples mindes, a great conceit of him, a reuerence and respect, a feare and humilitie in that place.

The like, without al doubt, stood with his prouidence, in instituting this Sacrament, that we should haue in our temples the true Ark of his couenant, whence-frō he was to giue answer, to imprint in our heartes at the view of his tabernacle a reuerend feare, and a fearful loue of his maiestie: for if we were Angels, and needed not corporall senses to pourtraite or represent the maiestie of God vnto vs, little it woulde auaille vs, to haue present such rites & ceremonies, but because our soule in this exile is drowned in the body, and cannot ascend to God, but by fixing the first and second step in externall senses, and corporall imaginations: therefore our prouident Saviour condescending to our infirmities, ordained a sensible presence for his maiestie, thereby to strike into vs reuerence, feare, and respect, and so in effect it seemes that experience teacheth. For when I enter into an heretical church without light, altare, or image, and especially

aly without the body of Christ, me thinks
I come into some vast prophane hall , or
at best, some great schoole, for it carrieth
no shew, nor casteth any smel of religion.
Whereas entring into a church of Catho-
likes, al that I see breatheth pietie and re-
ligion, the lamps and lights represent the
indeficient glory of heaven , and bright-
nes of Gods elected, the Images giue mee
to vnderstand the multitude of Saints and
Angels, who asist the maiesty of God in
his eternal temple, whereas day and night
they neuer cease his praises : the Altare
leades me to that incruent sacrifice, which
daily is offered to the liuing God , for all
the faithful in Christs church: and in fine,
the presence of Christ in the Tabernacle
moueth me to reuerence, to look into my
selfe , to carry me circumspectly in that
order as such a presence requireth. For as
wel noteth Saint *Chrys.* When Courtiers
come before the Kings presence, they are
careful and circumspect what they doe,
they roll their eyes about their garments,
lest any spotte or blemish in them might
offend the Kings eyes, they ponder theyr
speeches , lest any vndecent word should
escape from them, they forelooke al theyr
gestures

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gestures & actions, lest any of them should appeere vngrateful to the king? And how doe faithfull Christians when they come before Christ in the Church? they looke into their soules, weigh their words, consider their thoughts, and in fine, beware that nothing proceed from them, that in any sorte may displease so diuine a maiestie: for indeede, as the same Authour wel aduertiseth, by the presence of Christ in the Sacrament, the church is conuerted into heauen. For as we prooue the kings Court and Throne is not his pallace, his gardens, his golden galleries, his iuorie beds, his chaire of estate, his pearled canopies, but the person of the King is the essence of the Court and Throne, al the rest be accessary to him, euen so the court and throne of heauen is not those spheres, those angels, those saints, they be all ornaments, they be accessary, they waite vpon Christ, which is the very essence and substance of the court and throne of heauen, who nowe dwelling in the Church hath changed it into heauen: and questiōlesse, where Christ is, there cānot but be a multitude of Angels attending his Maiestie, beholding his glory, as *Chrys.* witnesseth.

The

The tenth cause, to be the end and consummation of all the other Sacraments

WHen I consider the seauen Sacraments of Christs church, me thinks I conceive God as an immensue Circle without bound or limit, whence from issueth six Sacraments, as lines, who end all in the center of Christs body in this Sacrament, or else that the other six are great fouds of grace which water the earth of Gods elected, yet all running a- maine to the ocean sea, which is this everlasting Challice, or else, that the seuen Sacraments, resemble the seuen Planets, whose influences cause such admirable effects in this corporall world, all yet receive their light from that which standeth in the midst, I meane the Sunne; even so all Sacraments draw their vertue and grace from the contented of the Eucharist. Wherefore S. Cip. called it, *Consummans Sacramentum*, a Sacrament consummating, and *Dionis. Areop.* termeth it *Sacramentum Sacramentorum*, the Sacrament of Sacraments. For as he saith no Sacrament

Cipr. serm.
de eana in
ritulo Dio-
nis. li de ec-
cles. Hierarc.
ΤΕΛΕΤΗ
ΤΕΛΕΤΩΝ
August. tract.
120. in 10.

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crament is present without this, and that for two causes, the former is, in regarde that the Author hereof imparteth grace, vertue, and efficacie, to all other Sacraments, for out of his side issued all the Sacraments of the church. Another reason is, because all other Sacraments are peculiarly ordained of God to this, and as S. Dioni. saith, haue not their complete perfection without it. By originall sinne the gates of Paradise were shut, and wee all debarde from the tree of life, which only immortalized the eaters. By Baptisme the gates are opened, and accesse is graunted to eate the Fruite of the Tree of life, this Sacrament which grew vpon the crosse. But actuell finnes caused death againe, and bolted the gates as fast as before; the which the Sacrament of penance vnbolteth againe. The Sacrament of confirmation peculiarly God ordained for the faithful, that therin they might receue force and strength to confesse the Soule of this Sacrament Christ Iesus, and all the misteries of our faith, denied by infidels, blasphemed by Iewes, impugned by Heretikes, among the which none hath bin more assailed, nor more earnestly defended

fended then this, and as I thinke there is no pointe of christian religion, vppon which more books haue bin written, then on this matter. How order aymeth at the body of Christ, none can call it in question, since all the seauen orders of the Church are wholly directed vnto the right consecrating and administrating of this Sacrament. Matrimonie, by representing the vnion of Christ and his Church, consequently vnfoldeth vnto vs, the coniunction of Christs fathfull flocke with their heauenly Pastor in this Sacrament, for as man and wife in Matrimony are one body and one flesh, so by the virtue of the Eucharist, Christ and his faithfull are one body by reall vnion, and one soul by naturall affection. And for that this Sacrament of Christs body was to bee a viation to conduct men, specially in the last point of their liues, when they enter the harbour of eternall life, therefore to dispose the soule, to take awaie all melancholie and discomforts caused by sicknesses, and lothsomnes to leaue this worlde, our blessed sauiour prouided the extreme vnction, and then all Sacraments end in the Eucharist,

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The eleventh cause, to arme vs against our enemies, and especially against the deuill.

THe common enemies of al Christians, well knowne and daily proued, are the diuell, the flesh, and the world, who openly, and secretly, by force, and trechery, omit no occasions, wherein they thinke to preuaile. Against them all three, our vigilant Captaine hath armed his souldiers with this sacrament. How he protecteth vs against the diuell heere I will deliver, reseruing the other two to the next discourses. First of all, most certaine it is, that the blessed Eucharist is not only meat to feed our soules, but also armour, force, and strength to defend vs in battaile: so saith Dauid, *Parasti mensam in conspectu meo aduersus eos qui tribulant me*, Thou hast prepared a table before me against those that vex me. And what other table can he meane of but this which Christ hath set before all his faithfull? what other table can fortifie him against his enemies but this, wherein is eaten, *Fortitudo gentiarum* the fortitude of the Gentiles? the
reason

reason why this celestially foode armeth
our soules against the assaults of our eni-
mies, may easily be deliuered, for little
would it auaille a souldier armed without,
with helme, currats, picke, or what fur-
niture soeuer, if he were destitute of na-
turall force and strength of body to man-
nage his weapons, if for hunger his vitall
spirits failed, if he were so weake he could
not strike a blowe: therefore meat is ne-
cessary to restore his lost forces, to re-
paire his strength, and consequently, to
arme him within against the troupes of
his enemies. So internally doth the Eu-
charist fortifie vs by spirituall nutriti-
on and vitall sustentation against our
ghostly foes. The diuell, as G O D
signified by that monstrous Leuiathan
mentioned in Iob according to Saint
Gregories exposition, like a great whale Gregor. in
4^o. Io. did swime in the tempestuous Sea of
this worlde, deuouring men like fishes,
casting them downe into that fiery sto-
macke of his infernall furnaces: at last
he came to Christ, and as he caught
for a baite, his Humanitie, he was
taken with the hooke of his Diuini-
tie. In like sort pretending to inuade
E 2 thole

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Hom. bi ad
Pop. Anti-
och. & hom.
45. in Jo.

1. Reg. 17.

S. Kather.
de fionna.

those who are blessed with this thrise
blessed bread, thinking to take them
naked, findeth them most strongly ar-
med, and those which he made acounte
in hell to haue troden vnder feete, by
vertue of this bloud, shall triumph in
heauen ouer his head. For as Saint
Chrisostom saith, *Tanquam leones spiran-
tes flammam sic discedimus ab illa mensa dia-
bolo terribiles effecti*, as lions breathing
flames of fier, so depart wee from that
table being made terrible vnto the deuill.
For what flame of fier can more affray
then the presence of Christ, at whose
name all the infernall crew do tremble
and shake? They feare no doubt that
which carieth this sacrament in his breast,
should foile their forces, as Dauid did
Goliath that tower of flesh, (their figure
and slaue) with a little stone, the picture
of Christ residing in the Eucharist, they
know well enough their dartes are shot
against a wall of flint, which rebound-
eth to their owne harme and shame,
when they impugne a soule armed with
Christ: yea for feare they dare not ap-
proach, but as a seruant of Christ saide,
fly from a soule feruent and full of cha-
ritic

ritie as a number of stinking flies, from a boyling pot vppon the fire, because they know they scorch their bodyes by ceazing vppon such a preye. There-^{Iob. 17} fore in all temptations of Sathan which vexe vs vehemently, let vs runne to this defence, and say with Iob, *Pone me iuxta te & cuiusuis manus pugnet contra me*, Put me next to thee, and then let any hand fight against mee.

The twelfth cause, to arme vs against the worlde.

BY the world here I vnderstand all the wicked men, who professe themselves friends of the world and endeuoure to induce the seruants of God to sinne and wickednesse, as Infidels, Heretikes, and wicked Christians, against all which this blessed body doth singularly defend and protect vs.

Who cannot but call to memory that memorable miracle wrought in the furnace of Babylon, when the blasphemous^{Dan. 3} Nabuchadonozer affecting deitie caused Sidrac Misac & Abdenago to be cast into the vehement flames of fire, because

they would not adore his statue? but what effect had it? what could he preuaile? nothing. What was the reason? because he saw one with them walking like the sonne of man. They which had Christ with them (for him the Angell there present represented) in the very midst of flames walke with alacritie, care not for torments, in the calme of their dolours they prate and glorifie God. For I would demaund of any true seruant of christ, what persecution, what what losse of goods, what imprisonments, what rackes, what gibbets, cutting or mangling can affright him who hath receiued Christ into his heart in the blessed sacrament? specially when he considereth with mature deliberation, that that all these torments and many more are nothing in comparison of that the Very sonne of GOD suffered for his loue. Moreover if wicked Christians deride thy fasting, continencie, long praiers, and mortifications, what consideration can better defend thee then the presence of Christ, who passed ouer all the alphabet of mortification most exactly for thy sake?

The

The cause why this Sacrament so defendeth good soules against the wicked assaults of the world, I take to be the great abundance of charitie and grace, which Christ offereth to those that receiue his body worthily: for (as after shall be declared) heere our Sauour openeth his hand, & disperleth his heavenly treasures most copiously. This celestially dew, or rather this supernaturall flame so kindleth the hearts of all good soules, that it causeth them to loue, prize, and esteeme God exceedingly, and consequently to desire nothing more, than to haue occasion to com to that supream and heroicall act of charitie, *Ponere animam pro amico suo*, to yeeld his life for his friend: For thereby they assuredly know they shal be like vnto him whome they doe claspe in their breasts: they wel vnderstand, that loue more appeereth by suffering euil for their friend, than in dooing good for him. And for this cause I would counsel, yea, and I am perswaded, if the precept, of receiuing the Eucharist bindeth out of Easter (as commonly Diuines holde it doth) that specially those, who eyther are to be examined or arraigned, or exe-

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Clp. in ep. 54

cuted for religion, ought to prepare themselves with this Sacrament if they can do it conueniently: for as Saint Cyprian saith, *Idonius esse non potest ad martirium, qui ab Ecclesia non armatur ad praelium & mens deficit quam non recepta Eucharistia erigit & accendit.* He is not fit for Martirdome, whome the Church hath not armed to battaile, and there the minde faileth, whē the Eucharist receiued erecteth not and inflameth. For how can thy be better prepared to spend their blood for Christ, then when they are armed with the blood of Christ? or when will they answer more courageously in the defence of Christs religion, then when they are replenished vvith the chiefest fruite of his passion.

*The thirteenth cause, to bridle our
concupiscence.*

THe sting of originall sinne made such a deepe wound in the inferiour partes of our soules, that although they bee cured by Baptisme, yet the scarres fester againe, except they be continually fomented with some heauenly medicine
the

the which our carefull pastour hath provided in this Sacrament : whose vertue better shall be perceiued by the declaration of both the fore and the salve . Concupiscēce is an inordinate appetite of the soule, inclining it to follow the delights of the flesh, proceeding from sin, and bending the soule to sin. This salve is a Sacrament eleuating soules from earth to heauen, from sense to reason, from carnall delights to eternall pleasures, proceeding from god, containing god, and leading to god. Whence from followeth that as dastards are terrefied only with the memory of their potēt aduersaries, euen so the fury of concupiscence, is greatly asswaged only by the memory of this sacrament, when it perceiueth that Christ must lodge in that house where it resideth . For it well knows that if the high priestes in the olde law could not offer their solemne sacrifices, but prepared with continencie , if none durste approache neare the mount Exod. 19. where God by his Angelles gaue but 1. Reg. 21.
& Mar. 12. two stonye tables contayning the lawe, except the abstinency from their lawefull wiues hadde armed them, if David coulde not eate the loaves of proposition, but

1. Cor. 7.

but disposed with coniugall chastitie : if S. Paule woulde haue married men to abstaine for a time, to be more fit for praier, howe then dare concupiscence debostlie breake foorth into inordinate appetites? how dare she desire those delights vniustly, when those are debarred which might haue vsed them lawfully? Do wee not see what care the true friendes of Christ haue euer had to handle his body with all pu-

Matt. 27.

ritie? If Ioseph of Aramathia take the body of Christ to bury, he foldeth it in a most pure sindon or fine white cloth, if it be laid vpon the Altare, none is ignorant how cleane the corporalls are, where vpon his precious body resteth: and shall wee thinke that externall creatures are so requisite, and internall puritie, not much more to be affected? No no, the soule of him who receiueth this Sacrament, ought to be a corporal, without staine of fleshly delights or impuritie : if concupiscences are so restrained with memory of the puritie requisite to this holy Communion, if the Sunne cast such a light before it appeare aboue our horizon, how can darkenes abide after it be risen? in what fetters and boltes shal it be cast, when Christ en-
creth

treth, when he sheweth his face? for most certaine it is, that the loue and charitie of Christ heere imprinteth in the soule the supernatural comforts, hee most liberally lendeth to the deuout receiuers, extinguish the flames of concupiscence, as the cloud in the desert hindred the scorching
rages which parched the children of Isra- Psal. 104.
el, and the fresh water which gushed out Psal. 77.
of the rocke, quenched their thirst. Likewise after that good soules haue harboured this precious balme, what fragrant smells of deuotion, of modestie, of pietie, of religion issue out of those mouthes, distil from those handes, spring from those eyes, who haue seene, toucht, and tasted their saluation.

*The foureteenth cause, to giue life
to the Soule.*

THis cause, 'motiue, or effect, of the institution of the Eucharist, our Saujour welniertenne times inculcateth in S. Iohn which breedeth some difficultie, because al the other Sacraments communicate to the receiuers the same effect: for a sacrament is a visible sign of an inuisible grace,
institu-

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instituted for the sanctificatiō of the soule,
the which cannot be without grace, which
is the life of the soule: for as the bodye
without the soule is dead, even so the soul
without grace lacketh life. Howe then
peculiarly doth Christ ascribe the life of
the soule to this Sacrament since it is cō-
mon to all the rest? Diuers causes I think
may be rendred. First, for that in the o-
ther sacramentes God distilleth his grace
by droppes, in this where he disperfeth it
with his owne hands he powreth it forth
in abundance: and therefore they may be
said, not to giue life in respect of this. E-
uen as we call flesh onely meate, not that
fish is not meate, but in respect of fleshe
wee scarce account it meate. Secondly,
because in this Sacrament men partici-
pate, not onely the life of grace in the
soule, but also the body and soule folde
within them the reall and substantial life
of Christ, wherwith they are made one
thing, one bodye, one life, wherefore
Christ said, *Qui manducat me uiuet propter*
me, He that eateth me, shall also liue by
mee. And, *Sicut misit me uiuens pater &*
ego unio propter patrem, & qui manducat me
uiuet propter me, as the liuing father hath
sent

sent mee, and I liue by the father: And hee that eateth mee, the same also shall liue by me: that is, as my father sent me by mine incarnation, and I liue for the vnion vvhich my diuinity receaued from my father, euen so those that eate mee, shall liue for the vnion they haue with me.

Thirldy, for that we here receaue the intire and compleate cause of life euerlasting, both of body & soule, the which wee doe not in other Sacramentes, and therefore Christ saide, *Qui manducat me-* Io. 6.
am carnem. Et bibit meum sanguinem habet
vitam eternam, & ego resuscitabo eum in no-
nissimo die. He that eateth my flesh, and
 drinketh my bloud hath life euerlasting,
 and I will raise him vppe in the last day.
 Since therefore this foode in general cau-
 seth life, and for so many particular rea-
 sons yeeldeth life to the receauers, wee
 may well call it the fruite of life. And as
 often as we eate thereof, we haue accesse
 to that tree of life planted in paradise by
 whose fruit our forefathers had kept their Gen. 3
 bodies immortall. As often as it entreth
 into our mouthes wee sucke the vaine of
 life, drawing the incorruptible bloud out
 of

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of our Sauours side : for al other meates, do what you can, they so restore life, that they destroy life, and at last, by their continuall action exhaust al the forces : but this Sacrament yeeldeth eternal life both to the soule and body , and although the body die , yet by vertue of this foode, it is to rise againe.

The fifteenth cause, to dignifie his Priests.

BEeing once in company with certaine Protestants, yet ciuil men for conuersation, one of them being a Minister, asked what was the cause that Priests were so accounted in times past among the Papists , and ministers so little prized now among the Protestants . He himselte answered first, Truely (quoth he) I thinke it proceeded of confession , by which they kept the people in great awe and reuerence. Nay quoth the other , it was the good life of those Priestes which made them esteemed, and the ill life of our ministers which causeth them to be contemned. I then concluded the matter, and told them they had both touched good strings for we commonly reuerence them whom

we

wee know are thorowly acquainted with our state, and vnderstand our imperfections; besides, we respect sanctitie in whom soeuer we find it, but especially in them whose state requireth different life from the rest: but to make the harmony more perfect, I thinke the chiefe cause was the dignitie of consecrating the bodye of Christ, al these three make a good consort in Musicke, to haue power ouer his reall body by consecration, and ouer his mystical bodye by remission of sinnes, and to leade a life continually correspondent to them both, cannot but strike into the peoples hearts a great reuerence and respect: Let vs omit the two latter, & onely speake of the former.

What greater authoritie can wee imagine could God giue to man, than to put in his hand the vse of his infinite power, to worke so many myracles, to effect such a worke as surpasseth the creating both of heauen and earth, when, where, and as often as hee woulde? Simeon thought it so great a thing, to take Christ but once in his armes, that he loathed after to liue in the world, and cried, *Nunc dimittis seruum* Luc. 24
tuum in pace, Heere the Priest euery day,
 not

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Luk. 7.

not onely handleth, but also maketh present and cateth. The three kinges came from forraine countries to adore him: but the Priest can bring Christ from heauen, and lay him vpon the altar. Saint *Marie Magdalen* bathed Christs feet with tears, but what flouds would she haue shed once to haue eaten his body or dranke his blod? What greater dignity coulde a man haue conceaued then to be made instrumentes of Gods Omnipotencie, that their words should be more effectuell thē al the deeds in the world? What more imminent glory could they haue imagined, then to offer vp daily that sacrifice which our sauiour offered once vpon the Crosse. These thinges bee so great, that whole bookes would scarce suffice to Register them all. Reade Saint *Chrysost*: *de sacerdotio*, and you shall see howe he extolleth their Authority.

*The sixteenth cause, to haue God vnder
sensible obiect to heare our
praiers.*

One of the greatest impediments that the seruants of God suffer in praier,
is,

is a certaine diffidence or doubting that they pray in vaine, that none heareth or attendeth what they say, whereupon followeth a tediousnesse and loathsomnesse in praier, which impeacheth, not only the merite, but also the effect and impetration, which often requireth continuation. True it is that wise and faithfull Christians conceaue the presence of God in euery place, but because it is so insensible, because it proceedeth from the intellectuall faculty, it causeth no great impression in the soule: therefore our prouident master foreseeing this imperfection ordained such a presence as should stande well with the merite of faith and also greatly further our deuotion. As in the old Testament God provided the propitiatorie where he placed two Cherubins folding the Arke with their winges, and he from thence gaue answere vnto Moses and the Priests to all that they demanded of him: that thereby the people might enioye a perpetuall sensible object to stirre more deeply in their mindes a more liuely conceite of the presence of God then they coulde imprint without it. Besides this, corporall presence helpeth vs greatly in
F praier,

Exod. 25. &
37.

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praier, to recal vs when we are distracted, for such is the imperfection of our meditations, that we cannot prosecute the, but by corporal imaginations, the which wee proue to be so wauering & incōstant, that if we fix not our mindes fully vpon some corporal & sensible obiect, our selues will be wandring in al the coasts of the world. But by this presence of Christ our imagination keepeth at home: as soone as it be-
ginneth to range, this Sacrament with a silent voice, but a crying maiestly admonisheth him of his duty, that talking with so soueraigne a king, he must not but speake to the purpose, & attend what he answereth. Thirdly it causeth vs to humble our selues, the which is most necessary for praier, because *oratio humiliantis se nubes penetrabit*, the praier of him that humbleth himselfe wil pierce the cloudes. And the publicane for this cause obtained his petition, whereas the Pharisee was reiectēd: and what can enforce a man more truly & profoundly to humble himselfe before God then this food where the son of god doth humble, yea abase himselfe so low for mā? Fourthly in the Arke, as iS. Paul witnesseth, were the tables of the law, the rod of
Aaron

Hecl. 35.
Luke 18.

Heb. 9.

Aaron wherwith he did so many miracles in Egypt, and a vessell of Manna that god rained in the desert: For god would haue them to set perpetually before their eyes the memories of his admirable benefites he had bestowed vpon thē? And haue we not most liuely represented al these three in the Eucharist? who vieweth but the tabernacle wherin our sauiour resteth, and remēbreth not the new testament subrogated for the old, Christ for Moses, the law of grace for the law of feare, the two precepts of charity, like the two tables foulding the x. commaundements? who seeth this sacrament & presently recordeth not what woonders Christ wrought in earth, how he conducteth the faithfull through the red sea of his pretious bloud, wherein are drowned all infidels for their incredulity, being made to the one *petra scandali*, a Rom. 8. stumbling stone, & to the other *lapis angularis*, the corner stone? finally who beholdeth here the presence of Christ & immediately may not easily see the vessel of māna, the foode of his chosen people in the desert of his life, the foode of Angels descended from heauen, the food that finally must conduct thē to the land of promise?

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The seventeenth cause to abolish veniall sinnes.

Eph. 5.

Psa. 119.

Jac. 3.

2 Io. 1.

Prou. 24.

Psa. 1.

IF we were arriued to the hauen of eternall life, and ascribed citizens of that celestiall Ierusalem, whence there is neither *macula ruga nec*, spot, nor wrinckle that is, neither sinne, nor inclination to sinne, we needed no remedy to wash away our sins, but since our habitation for a while must be *cum habitant*. Cedar, in a worlde subiect to temptatiōs of Sathā, euill examples of the vngodly, allurements of the flesh, infinite occasions of offences, since we are seduced by so many extraordinary passions blinded in iudgement, and feeble in affection, prone to vice, and slowe to vertue, therefore the very iust doe vtter these voices, *In multis offendimus omnes*, in manye things we offende all, (and) *si dixerimus quod peccatum non habemus, nos ipsos seducimus*, If we shall say that we haue no sinne, we seduce ourselues: and, *septies in die cadit iustus*, the iust falleth seuen times a day. Neuerthelesse the iust are planted, by the riuer side: if some little imperfection staine them, if some mudde cleaue vnto

vnto them, these cristall streames wil wash
 it away, this blessed Sacrament beeing
 their dayly foode, will scoure their dayly
 defects. For we know well that dayly
 meate supplies dayly wants, and that
 which either sunne or labour consumeth,
 that meate repaireth: so in the Sacrament
 it befalleth wherewith the soule is nour-
 ished, that those defects, which either by
 worldly mallice, or carnall delights were
 contracted, by this consuming fier are re-
 leased. If Dauid coulde say, *asperges me do-* *Pla. 50.*
mine hisopo & mundabor, lauabis me & super
niuem dealabor. Thou shalt purge mee O
 Lord with isope, & I shal be clenched, how
 shalt wash mee and I shall be made whi-
 ter then snowe. If the bloud of kiddes or
 calues sprinckled with isope could wash
 him so from sinnes (which drew all their
 vertue from this Sacrament) so that hee
 should become whiter then snow, how
 white then shal become those soules from
 the spots of sinne whose heartes & soules
 are sprinckled with the blood of Christ. I
 must confesse with Saint Augustine, that
 Christ washed his disciples feete before
 he made them pertakers of his table, the
 which did signifie the spirituall washing
 from

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from veniall finnes, for none ought to
Tract. 56, in powre downe this pretious liquor but
10. into a challice most pure and neate.

Yet what if after some indifferent dili-
gence made, or for some other present oc-
casion, one come to this Sacrament with
some veniall finnes, shall not wee thinke
that our bountifull Sauour will like the
sunne consume those little cloudes of ig-
norance? like an Ocean sea drowne those
sparkes of concupiscence: like a magnifi-
cent king taking possession of his crown
and kingdome (I meane the soules of his
seruants) forgiue those little faults com-
mitted, and say as he saide to Zacheus,
Luke 14. *Quia salus huic domui facta est*, This daye
saluation is made to this house. For if wee
consider but the qualities of veniall sins,
and the nature of this Sacrament, wee
shall finde such correspondence of per-
fection in the one opposite to the imper-
fections of the other, that none can deny
but that this foode of life, to veniall finnes
is a present death: veniall sins are not main
but light offences of god, but this sacra-
ment yeeldeth extreame contentation to
God, wherein his sonne, who compre-
hendeth all his loue is contained. Veniall
finnes

sins dispose to mortall, and consequently, tend to damnifie the soule to death, but this sacrament is life, bringeth life, and encreaseth life. Veniall sinnes coole the feruer of charitie, and this Sacrament enflameth charitie. Veniall sins cause some blemishes in the soule, and consequently distemper the beautie therof, by a little disgracing the exact figure and similitude of the Tinitie, this Sacrament deifieth, adioyneth new colours, and repaireth the portraite againe. For who can better do it then he that came of purpose to refine it?

*The eighteenth cause, to be a perpetuall
Sacrifice.*

Priest, Sacrifice, Religion, are so linked together that it is impossible to finde one without the other: for there can be no Priest that hath no sacrifice, nor any religion where there is not both Priest and sacrifice. Because, what is religion but a publique profession of a multitude to worship god? and what publike worshippe can bee exhibited to GOD without a reall and externall Sacrifice? For the better vnderstanding

Heb. 5.

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hereof it isto be noted, that in all ages,
and in all nations, and in all religions,
they euer vsed some sorte of Sacrifices :
for if wee looke into the lawe of nature
wee shall finde , Abell, Abraham, Iob,
offering vp sacrifices : if wee discend to
the law written, there will appeare an ad-
mirable number appointed in Leuiticus.
If wee come to Christ in his last supper,
and vppon the Crosse we shall finde him
sacrificing. Besides, wee may obserue
that all their sacrifices almost consisted
in killing beasts, or in the destruction of
some creature, as in burning insence or
such like . Now if we demaunde , for
what reason did they kill bulls , calues,
or lambes, how know they that GOD
would be pleased with them? what need-
ded he bulls, or calues? *nunquid manduca-*
bo carnes taurorum aut sanguinem hircorum
potabo? shall I eate the flesh of bulls , or
drinke the blood of goates? by the reso-
lution of this doubt we shall better per-
ceiue why Christ left this Sacrament as a
perpetuall sacrifice for his church. Three
reasons then may bee yeelded : the first,
because by sacrifices men acknowledge
GOD the first maker, conseruer, and last
end

end of all creatures, the which they intend to professe by the externall action of sacrificing, because in killing an oxe, and burning of him to ashes, they depriued themselves of all vse of all profit, whereby they signified that all was due to him of whom they had receiued all. The second reason was, because the holy ghost moued them to vse such bloudie sacrifices to prefigurat the passion of Christ once to be offered vp on the Crosse. Thirdly to shew by the death of beasts, & that they deserued death for their sins, that they offered the one to God in lieu of the other. By these three reasons, wee plainly see, that wee in the lawe of grace haue as great need of a reall and externall sacrifice, as either the Iewes, or those that liued vnder the lawe of nature, For need not wee as well as they to acknowledge the dominion and right of GOD ouer this worlde? is not hee our Creator, our conseruer, our last end, as well as theirs? ought not wee as well to represent the sacrifice of Christs passion passed, as they to prefigurat that which was to come? do not our sins, as well deserue death as theirs did? and are not we bound

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as well to craue pardon for them as they? for these three causes therefore, and many more, our Saviour instituted this sacrifice of the altar: where by the incruent death of Christ we acknowledge the eternall dominion of God, and render him infinite thanks for all his gifts, as well of grace, as of nature, and therefore principally it is called *Eucharistia*, that is, *gratiarum actio*, thankesgiuing: besides, we represent most liuely his passion according to that precept of Christ, *Hoc facite in meam commemorationem*, do this for a commemoration of me. Finally, we cry O Father of heauen and earth, loe, we deserue death, and 10000 deaths, but here wee present the death of thy sonne his body *quod pro vobis traditur*, which is giuen for you, his bloud that is shed *pro multis in remissionem peccatorum*, for many vnto remission of finnes, take and accept his death for ours

Luke 22.

Luke 23.

Mat. 26.

The nineteenth cause, to be a sacrifice most like his passion.

1 Cor. 11.

Cip. ep. 3.
Chrilost. the-
ophi. eccum.

Diuers ancient fathers expending those wordes of S. Paul, *Quotiescunque enim manducabitis panem hunc & calicem bibitis, mortem domini annuntiabitis donec veniat*, As often

often as you shall eat this bread, and drink ^{in locum Pauli.} the chalice, you shall shew the death of our Lord vntill he come, affirme that this Sacrifice is the very passion of Christ, that heere he suffers, he is broken, he is changed, he is offered in a reall sacrifice after an vnbloudy manner, for all the greeke texts haue it in the present tence, this is my body which is giuen for you, this is my blood which is shed for you: & Saint Paul hath expressely, this is my body ^{1 Cor. 11.} that is broken for you. The manner also how Christsbody is here sacrificed to god so plainly expresseth the passion of Christ that if there were no other text to proue it, the very correspondence would seeme ^{Io. 19.} to shew it sufficiently. For howe did Christ die vpon the cross? by the deuision & seperation of the soule from his body. *Et inclinato capite, tradidit spiritum,* & bowing his head, he gaue vp the ghost. What was the cause of this seperatiō? the issuing of abundāce of blood out of his body, and there remaining no life: wherefore both philosophers phisicians & diuines say, *Anima est in sanguine,* the life is in the blood, ^{Deut. 12.} & experience teacheth, that many die by venting too much blod out of their veins.

If we can

can shew a reall separation of the soule of Christ from his bodie, and a reall separation of his bloud from his body here, then we may easely infer, that in this sacrament there is not onely a true, reall, and external sacrifice, but also the very same that was vpon the Crosse, though in maner as shal be declared they differ. It is a receued opinion among al learned diuines that the words of consecrating, *Hoc est corpus meum* This is my body, do effect that they signifie, that as God by saying, *Fiat lux*, let light be, made light, so by saying, *Hoc est corpus meum*, This is my body, is presently put the bodie of Christ vnder the forme of bread: moreover, that they effect no more immediatly than that they signifie, therefore by the vertue or efficacie of consecrating immediatly there is only the body of Christ in the host without any soule: true it is, that there is no host that hath not the soul of Christ, but that is not by the immediate force and vertue of consecration, but by sequele, by a following, or as they call it, *per concomitantiam*, because the soule is ioyned with the body in heauen, therefore consequently the body bringeth the soule with it, but if the soule were not in the bodie

dic

die, as it was vpon Goodfriday, then if any of the Apostles had consecrated, the soule of Christ had not bin in the heast, but the dead body as it was in the graue: so that by consecrating of Christes body wee haue a reall separation of soule and body, and on ly an vnion of them by sequele and consequence, I call the seperation reall, for that where the action is reall, that which is effected by the action, must likewise be reall. In like sort the words, *Hic est calix sanguinis mei*, This is the chalice of my blod, make that they signifie, and therefore because they signifie only blod, consequently they put by their force and efficacy on ly bloud in the chalice without body or soule, although by sequele both the body and the soule descend into the chalice, for the bloud being in the veines, it draweth the veines, the veines beeing fixed in the body, cannot but naturally draw the body with them, the body harboring the soule, likewise bringeth it for company. As for example, the woman of Samaria that drew Io. 4. vp water with a cord from the well she immediately drew the cord, but by sequele came the paile, because it was tied to the corde, and with the paile, by sequele the water,

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water, & with the water (if there had bin a fish) had followed a fish: the priest out of Christs side drawes first the bloud, immediately follow the vaines, to the vaines the body, to the body the soule: for which sequel this sacrifice is called incruent, and is most decent, perfectly representing the maner of Christs death and passion.

The twentieth cause, that it might be a holocaust or burnt offering.

LLeuit. 1. 43. **T**Hree sortes of externall sacrifices we reade in holy scripture, were in vse among the Iewes, holocausts or burnt offerings, pacifying hoasts, & hoastes for sins. The first were offered to God in reuerence of his maiesty, the 2. in thankesgiuing for his benefits receaued or expected, the 3. for expiation of their sins. The first was al burnt vpon the altar, the last were partly offered to God, & partly imparted to the priests, the second were deuided into 3. parts, one was offered to God, another bestowed of the priests, & the third fel to the offerers share. The lawe therefore of grace being most complete & excellent of al others as it required a most excellent sacrifice

crifice in substance, so it exacted al sorts of sacrifices included in that one which ether tended to the greater glory of god, or the benefit of his worshippers. Therefore in this sole & solitary sacrifice he clasped the al as most plainly shal appeare : for here are many consumptions in this sacrifice, which euidently conuince that it is a burnt offering . First it is burnt here as Christs sacrifice and holocaust was burnt vpon the Crosse : that is, with the infinite & extinguishable flames of his charity. For questionlesse as he there offered himselfe and fired his sacrifice with loue, to redeeme al the world, euen so here his sacrifice burneth with the same affection, to saue all those in particuler for whom it is offered. *Desiderio desideravi hoc pasca manducare,* with desire I haue desired to eate this pasche. Secondly the substance of bread and wine by this sacred action of transubstantiation are not reduced to ashes as whē the holocaustes were burnt vpon the altar, but so consumed that they wholly vanishe away, and leaue nothing but their skin and rinde behinde . Thirdly the priest by receiuing it, consumeth it wholly. It is likewise a pacifying hoast, because, by it we
acknow-

Luke 22.

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Jo. 6.

Heb. 9.

acknowledge the infinit benefits we haue receued, and especially that benefit of our redemption the which we do not onely represent, but also most diuinely exercise: by this also we respect the last benefite of all that is life euerlasting, *Hic est panis pro mundi vita*, This is the bread for the life of the world: finally, it is an hoast for sinnes, not onely in regard of the grace it conferreth as a Sacramēt, but also for that it worketh to the purging of our sins as a sacrifice, because in the old Testament goates bloud, and calves bloud did expiate them from their delicts, howe much more the bloud of Christ? in this our Eucharist exceedeth both the pacifying hoasts, and the sacrifice for sinne, that it is whole offered to God, whole receiued of Priests, whole participated of the people: whereas theirs for the imperfection of them coulde not but be dismembred. Hereupon I will infer that those people are happy who can daily be present at the sacrifice of Masse to be made partakers of the admirable effects of this diuine oblatiō. For if the Iews resorted to Ierusalem out of all nations at Easter to offer vp their paschall lambe, to represent their deliuey out of Egypt, if
God

God accepted that shadow of this sacrifice as a gratefull obsequie and louing duty, O with what deuotion ought we to resort to Masse? what assurance may wee conceaue that God will accept this sacrifice more then the bloud of a thousand lambes or calues?

The one and twentieth cause, to be a satisfactory sacrifice for the soules in Purgatory.

THis blessed sacrament doth not only sanctifie the soule as all other sacraments do, but also, as a sacrifice, it hath force to impetrate of God many graces and fauours, to incite vs to vertue, and to withdraw vs from vice : yea the blessing hereof is so ample, that it adorneth and profiteth the Church militant, and succoureth also those soules, which suffer in Purgatory : not vnlike the ocean sea, which serueth not only for the commerce of men in forraine countries, to nourish and maintaine the fishes which lodge in her wombe, to fructifie the earth with riuers and raine: but also it passeth through the lowe parts, & there concurreth to the

G

gene-

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generation of mettels, stones, & other minerals. In like sort, the blessed Sacrament is not content to ioyn the faithfull in vnitie and concord, to nourish those soules which harbour in the catholike Church, to engender in them vertues and good workes : but also it extendeth fauours and satisfactions to them that doe liue in Purgatory, that inhabit the lower partes of the earth. This effect none can deny but professed enemies of christs church: for the protestants themselves generally confesse, that the primitive Fathers, both taught & practised such oblations for the dead, howbeit impiously they cal this piety of Fathers Pastours and Doctours of Christs church superstition & error. But what madnes is this, so arrogantly to condemn a matter not of mere speculation, but of dayly practise, exercised through the whole church, at such time as pietie & religiō was most feruent, many of those authors, either the apostles schollers, or schollers vnto them, or at least that could render euident testimony what al the faithfull beleued & practised in those dayes. Whosoever, I say, condemneth this exercise of eniour, consequently confesseth him-

himselfe to be a foole, and Saint Agust calleth it expresse madnes, to infringe a ny thing obserued vniuersally in the whol church: And specially without scripture, authoritie, or reason. Here I omit scriptures, Fathers, and histories, and suppose the matter as an infallible truth, that this holy sacrifice profiteth greatly those soules which be in Purgatory according to that saying of Iaint Chrysost. *Non temere sanctum est ab apostolis ut in tremendis mysterijs defunctorum agatur commemoratio, sciebant enim inde utilitatem multum illis contingere, lucrum multum.* It is not without cause ordained by the apostles, that in the dreadful mysteries, the memory for the dead haue their place; for they were not ignorant that they receiued great profit therby, great gaine. For if the sacrifice that Iudas Machabeus caused to be offered in Ierusalem had vertue by the meritts of Christs passion to redeeme those soules out of purgatory, how much more this blessed hoste shalbe propitiatory to those which the contented herein redeemed with his own blood? who can deny but that all these Sacraments are thole fountaines, whence Esay had promised we shuld draw liuing

Lib. 6. de sacerdot. & hom. 69. ad pop. Antio. & in litt. c.

2. Mach. c. 12
S. August.
proueth the same out of this place, in lib. de cura agenda pro mortuis.

Isai. 12

ters with ioy, *Hauristis aquas cum gaudio de fontibus Saluatoris.* you shall with ioy draw water out of the fountaine of our Sauior: if sacraments be ordained to sanctifie the receiuers, and participate the graces and effects of christs passion for the receiuers, questionlesse this sacrifice which holdeth the substance and nature of all other sacrifices, which are instituted as impetratorie for others, participateth the effects of Christs passion profitable for others, and those which by impetration one member of the catholike church may obtaine for an other. Since therefore Christ suffered both for the quicke and the dead, this sacrifice must be a conduct to conuay the graces and effects of Christs passion to those that are dead in body, though living in soule, and so much more copiously, how much more neerer this sacrifice toucheth God, how much more it standeth with the dignity therof, how much more this effect most securely is granted, and with how much more deuotion the person dead was affected to this sacrifice, or the offerer more feruent at the oblation, or the procurer more zealous of expiation.

The

*The two and twentieth cause. to be a sacrifice of
thanksgiving for the Saintes
in heauen.*

AS the heart in mans body, and the sunne in this visible world spread their influence and vertue aboue them, beneth them, and on each side: euen so this blessed sacrifice beeing the heart of the catholike Church, and the sunne of this spirituall world, communicateth vertue to the church militant about it, to those that suffer beneath it, and to the triumphant which dwelleth aboue it: and as the heart disperfeth not all effects it worketh to all partes, but vseth an accommodate discription according to the qualities & nature of euery parte, euen so this sacrifice extendeth sundry effects agreeing to the diuersities of members: to those that suffer, Christs satisfactions: to those in earth, diuers helpes and succours to auoide sinnes, temporall commodities, sundry graces, and vertues; to those in heauen, thanks to God for their happinesse, and prailes to them for their passed triumphes. This notable Eucharistiall effect the very practize of

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Cyp. Epist. 37

the catholike church, continually representeth vnto vs in the holy Masse, which she offereth to God, nowe for Apostles, nowe for Martires, nowe for Virgins, nowe for Confessours, the which practise was in vse in saint Ciprianstime, who caused the daies of martirdomes to be noted, that in the holyc sacrifice the Martyres might be mentioned. If heere therefore we conuert our eyes to God, to Christ, to the Saints of heauen, to the Church in earth, we shall find that this oblation can not be but most gratefull and glorious to them all. For, what can be more gratefull or glorious vnto God than to see the blod of Christ mingled with the bloud of martyres, and both offered vp together? what can God esteem more, than to receiue an oblation of virginitie, ioyned with the infinit puritie of this sacrifice? how acceptable wil the vertues of Confessors appeare in his sight, burnt as sweete incense with the Manna of Christs deified operations and merites? howe gloriously will that Garland appeare decked with roses, lillies and violets of golde, set with pearles of this pretious Manna, and rubies of this bloudy challice: none can be ignorant

rant how glorious the oblatiō is to Christ, for since his Saints be members of his body, & by vertue of this Sacrament so vni-
 ted vnto him, that they be *Caro de carne e-*
ius, and, *ossa de ossibus eius*, flesh of his flesh,
 & bones of his bones, by offering vp him-
 selfe: here he sheweth the triumph of his
 Crosse and Palsion, he representeth the
 admirable vertues of this blessed Sacra-
 ment and sacrifice, in Vertue wherof they
 were nourished, defended, and protected,
 against so many perils and dangers in the
 desert of this life, and as by a *viaticum* con-
 ducted vnto the desired land of Promise.
 The Saints of heauen in like case, can not
 but exceedingly reioyce to see theyr bre-
 thren, so gratefull to God for their be-
 nefites receiued, and offer vp so worthie
 an hoast in recognoscence of heauenly fa-
 uours God powred vpon them. Questi-
 onlesse they can not forget them in hea-
 uen, who are so mindfull of them vppon
 earth, and as their charitie is more fer-
 uent, so their care will be more vigilant.
 The church finally to whom it appertains
 to praise God in his Saints, triumpheth in
 both most admirably, presenting to God
 the merits of her spouse, & her children,

Genes. 2.
 Marth. 19.
 Marc 10.
 Eph. 5.

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insulting against the Diuell, flesh, and world, who could not preuaile against the inuiting the rest that remaine, with glorifying them that are gone, to follow their vertues and good examples.

*The three and twentieth cause, to shew the
magnificence and liberalitie
of God.*

BOuntifulnes beneuolence declareth, & beneuolence gifts, but when the giftes mount to excesse, then beneuolence is called magnificence, the which God hath manifested to the worlde most wonderfully in this Sacrament. What gaue hee? His body and bloud, and with them his person and diuinitie: so great a gift as none can exceede it: for as God surpasseth all that is not good, so this Sacrament all that is not the same thing with it. Who gaue it? God himselfe. If a meane gift be given of a king, men greatly prize it, because the person of a king dignifieth the gift, but being so great a gift, and moreover, imparted by God, herein the greatnesse encreaseth. How deare was it vnto him? as deare as his owne life, for the selfe same:
if

if he had giuen a thing superfluous, or not esteemed, or not necessary, then we wold haue made lesse account of it, but being so neare him, and so deare vnto him, we cannot but highly commend it. With what affection gaue hee it? Freely, not of constraint, yea with a most feruent loue. *Cum dilexisset suos, in finem dilexit eos*, whereas he had loued his, vnto the ende he loued thē, that is, giftes that come freely are much more esteemed, then those which proceed of necessitie. To whom doth he giue it? To men, mortall, and miserable creatures, yea, and to many that then were his enemies: if he had bestowed it of his Angells or blessed Saints in heauen, it hadde not bene so admirable, but bestowing it vpon fragile men and sinners, it exceedeth all admiration. At what time gaue he it? At the houre of his death, when his passion was approaching, hard before hee was to spring water and bloud, to imprint his loue more in our memories, and to make vs admire the gift the more, that at what time we were most spitefull against him, he was most carefull for vs. In what manner? to be eaten: if he had giuen vs his bodie to haue bin adored, as the three kings adored

Io. 13.

Chrysost. &
Euth. in e.
um loc.

Mat. 2.

adored him, it had beene a greate fauour, and this but in one church at Ierusalem, wee would haue deemed it a singular grace, and euery man would haue thought himselfe happy that could haue gone thither to worship it. If he had bin something more liberall to haue bestowed it vpon vs, to weare in a iewell about our neckes, with what care ought wee to haue kept it? what a rare iewell had this beene? what Pearles, or Diamondes comparable? but his magnificent hand found out a more bountitull way, by giuing vs to eate. To whom committed hee the consecration? to all Priests, if he had onely granted it to the Pope of Rome, truely it had beene an ineffable benefit to all his church: but he knew, *Bonum, quo communius, eo melius*, good, the more common, the better it is. When may they consecrate it? once in their liues? once a yeare? when, and as many hoasts, and as often as they will. O admirable goodnesse! O explicable bountie! Who must receiue it? all men: what once in their liues? once a yeare? as often as they can conueniently prepare them selues? What ende pretended he in such a gift? his owne profit,
or

or commoditie? nothing lesse: to giue vs life euerlasting, to enioy him for euer. He giues himselfe, the only remedy or means to enioy himselfe. What beneuolence can be compared with this, that God woulde giue God, so deare vnto him, with most inflamed loue to miserable mē, to sinners, at that time they intended his death, to be made meate, of all priests, for all persons, at all times to giue vs life euerlasting? you Saraphins speake let men be silent.

*The twenty fourth cause, by diuers meanes
to allure vs to loue him.*

SVch are the loathing affections of our soules, as the appetites of our bodies: for we proue by experience, that one sort of meate, though neuer so good doth distast vs, and cloy our stomacks if it be vfed long: and in our soules if that we continually exercise one meditation of the same matter, at last it disliketh vs and becommeth tedious. Our blessed Saviour knowing wel our infirmities, & il dispositions as in the first creatiō he provided so many fruits, fishes, beasts, and birdes, that with the variety of tastes we might recall our appetites againe: so in the spirituall pasture

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Genel 3.

Genel 19.

Gen. 7.

Exod. 2.

2. Paral. 36

Luke 19.

pasture of our soules he prepared sundry
subiects to change our distasted affecti-
ons, as in holy writ pregnantly appeares.
For if the creation of this worlde did not
delight our meditation, then wee might
passe further and weigh the punishment
of sins, in casting Adam out of Paradise,
in destroying Sodoma in the vniuersall
diluge: if this please vs not, then to ad-
mire the prouidence of GOD in Abra-
ham, Haack, iacob, Ioseph: if this were
lothsome, then he propounded the capti-
uitie of Egypt, the captiuitie of Babilon,
the captiuitie of the Romaines: plagues
inflicted to the Iewes, for vniuersal trans-
gression of his lawes: if with this we were
wearied, loe the whole life of Christ,
wherein wee haue such abundance, and
varietie of foode for our spiritual repaste,
as wee could desire: yet if this seemed
tedious, he hath set vs downe our foure
last periods, of death, indgement, heauen,
and hell. But finally knowing that there
was no meate, either more pleasant for
taste, or profitable for health, or of more
force, & efficacie then himselfe, he ther-
fore propounded himselfe as the obiect
of our meditation, and the subiect of our
affecti-

affection: yet foreseeing that as the very Num. 11. celestiall Manna did loath the children of Israell in the defart, so euen God himselfe foode of all foodes at last would discontent vs. therefore to preuent this inconuenience he accommodated himselfe in diuers manners, propounding his deity to vs with such varietie, that none but indurated hearts could in al sorts distaste it. First, he presented his diuinitie vnto vs Rom. 1. by his creatures, that whilst wee reade in the booke of nature the admirable wisdom, power and goodnes of GOD (all which wee may manifestly discouer in euery creature) wee might loue, worship, and adore him. If this meat seemed too grosse for corrupted appetites, he opened the booke of faith, there vnder veiles, and shadowes, tropes and figures, describing himselfe, the Trinitie, and other wonderfull attributes of his deitie, the which he promulgated by Patriarches and Prophets in the olde testament. But this was something obscure, therefore he clothed himselfe with flesh and bloud, he came as one of vs, for because^r children did communicate in flesh and blood he would be Heb. 2. Heb. 1. pertaker of the same: and being the expresse

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presseword and image of his father, he re-
uealed vnto vs the secretes of his fathers
breast, thereby to stir vp more our drou-
fie and dead affections. Yet this was not
sufficient to satilfie our desires, for paines
must shew loue, and exceeding paines, ex-
ceeding loue. Lo he would not faile, he
apparelled himselfe with a multitude of
most cruel & exorbitant paines to giue vs
matter to ruminare, & besides to moue our
hearts to loue. Yet here he ended not, for
if paines cou'd not strike the stroke, hee
thought vnion with vs, corporal meat, &
spirituall foode, would preuaile, therefore
he cloathed himselfe with the huskes of
bread & wine: and finally promileth to
giue vs himselfe in blisse clothed with glo-
ry. Wherefore he hath earied himselfe with
vs as carefull mothers with their sicke in-
fants, whose tastes being disguised, if they
know some one meat will do them good
they prepare it in diuers maners, that with
variety they may alleay the loathsomnes of
ordinary diet, so God hath disguised him-
selfe in diuers maners to moue vs to think
of him & lodge him. First he covered him
selfe with all his creatures, then with the
vailes of figures & shadows, after with the
fleshe

flesh of man by incarnation, then with the
rindes of bread & wine in the Sacrament,
next with the paines in his passion, and
finally for euer with glory after his resur-
rection.

*The twenty five cause, to be the immediate
object of our Religion.*

Our sauiour Christ as he came to pow-
er down the fluds of his deuine grace
among the faithfull, so he endeoured to
cause them worke and exercise vertues
correspondent to that grace: for which
intent he inuented an admirable manner
how to deify al our actions, & transfer our
common vertues frō their ordinary course
to a most imminent & excellent degree of
perfection. Therefore he being God and
man, would haue al our actions immediatly
to be done to him. For which cause hee
saide, *Qui vos audit, me audit*, he that hea-
reth you, heareth me. Whereupon did en-
sue that that which before by human pru-
dence was but credulity, now by the pre-
cept of Christ did become deuine faith.
Likewise, *Quod uni ex minimis meis fecistis,*
mibi fecistis, As long as you did it to one of
these my least brethren, you did it to me.

Luke 10.

Matth. 25

Matth. 25

Qui

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Matth. 10. *Qui vos recipit me recipit*, he that receaueth
Luke 10. you, receaueth me : So that almes which
 by naturall vertue is ordained to succour
 the poore and relieue their misery, by the
Jo. 13. institution of our sauiour becommeth di-
 uine, because it is immediatly offered to
 him. For the same reason Saint Paule in-
Ephes. 1. strusted of Christ exorted euen the ve-
Col. 3. ry seruants to obey their froward maisters
Tit. 2. as Christ himseife, thereby exalting obe-
1. Pet. 2. dience to a higher perfection. In like sort
 it falleth foorth in religion : for we see in
 the old lawe this vertue yeelded worship
 to God but mediately, a far off, they could
 not ascend the mountaine, it was not law-
Exod. 19. full to enter into *sanctum sanctorum*. Their
Hab. 9 sacrifices had for their immediate objects,
Leuit. 16. Bulls, Calues, and Lambes : But the Ca-
Exod. 30. tholique Religion immediatly by means
 of this Sacrament hath accesse to God.
 And as that feruent Magdalen immedi-
 atly exercised her Religion vpon the per-
Marke 14. son of God, when she powred the preti-
Luke 8. cus oyntment vpon his heade, and those
 holy women, who ministred meate and
Marke 16. drinke vnto him, did a worke of mercie
 vnto God, and all those who adored that
 sacred humanity, immediatly worshipped
 his

his person and diuinitie: euen so all those who either minister light, vestments, or other furniture of the altare, immediatly direct their offering. So that as in the temple of Salomon there was nothing bare, but all guilded with golde, so there is nothing offered here concerning the body of Christ, but it is guilded with a deified religion respecting the person of the son of God. How many faithful christians at this present wish with all their harts to haue beene present that time that Christ liued vpon the earth? how would they haue harboured him in their houses? how prepared his garments? how diligently dressed his wounds? with what fine fin-dons wrapped his body? with what sweet spices embalmed his corse? This desire I cannot but commend, howbeit I take all seruices, obsequies, oblations done to this blessed Sacrament, of as great merite and more then those which had bin imployed to Christs person liuing in earth: for the same diuinitie and humanitie in both are alike, and besides here we haue a greater difficultie to beleue. For they that liued with him, sawe his humanitie with their corporall eyes, and only bele-

3.Reg.6.

2.Paral.3.

H

ued

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ued his diuinity: but here wee belecue both diuinity and humanity, and consequently according to our beliefe, refer our deuotion, religion, and oblations which therefore are more meritorious, for merit increaseth where faith & loue are strongest: and commonly, there they be strongest where they haue strong difficulties.

The six and twentieth cause, that the manner of our saluation should be correspondent to the maner of our first preuarication.

THe principall cause why our Sauour tooke flesh, and came to redeeme this worlde according to the common decree of diuines, was to abolish al sins from the world, but specially originall, because it was most ample (for many bee conceiued & borne in it who neuer actually offend) & indeed, the very roote of al other sins. Therefore our most diuine Phisition determined to make the salues of our sores, not vnlike the causes of our woes, and by the same order extinguish al sin, by which it was brought in. We know the causes of Adams sin were these: the serpent, that is the wicked Angel, the woman, Adā himselfe

selfe, the tree of good & ill, with the fruit therof, and finally, the desire to be made like vnto God. Which al fixe our Sauior hath matched, answerd, & most diuinely opposed six like in our iustification. An Angell Gabriell to denounce Christs incarnation, A Virgin to make her maker, Christ a man by nature & wisdom in his mothers womb, the tree of good & il, the crosse of christ where al the world might know the immensue goodnes of Christ who died for vs, and the pestilent poison of sinne that caused an innocent to die so cruelly, the fruit is this blessed sacrament that blossomed out of Christs side vpon the crosse: finally, the desire of deitie and immortalitie, proper effects of this sacrament, the which intice all good christians to receiue it. By this plainly appeareth the conformitie of our reprobation, with the causes of our perdition. That euen as the scorpion carieth a sting to poyson & a iuice to heale, so a tree yeeldeth a fruit of death, and a tree yeeldeth a fruit of life. But were it not an horrible abuse to conuert this bread of life, into bread of death, and make that a poyson, which was ordained to bee a remedye

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against poison. I am afraide that many had better haue swallowed poison then eaten this sacrament: for poison in fine had but killed the body, and this killeth the soule. All those who come not prepared, who iudge not the body of Christ from other prophane meates, these kill their owne soules. Many, as S. Ciprian faith, *Lambunt quidem petram, sed inde nec mel sugunt, nec oleum*, They licke indeede the rocke, but thereof they suck neither hony nor oyle. And after hee addeth, *Quibus expedit suspendatur mola asinaria in collo eorum, & demergantur in profundum maris*, To whome it is expedient that a milstone were hanged about their necks, and that they were drownd in the depth of the sea. But who be these? Those which come not with a wedding garment, those that haue not a firme purpose to abstaine from all deadly finnes, those, who haue other mens goods, and doe not restore them, those in fine which come not with charity. For this Sacrament by a natural proposition supposeth the receiuer to liue spiritually. For a deade body cannot digest meate or nourish it selfe. And therefore he that is not
in

Cip. de cæn
Domini.

Matth. 18
Marke 9.
Matth. 22.

in charity, offendeth haينously, by receiving this sacrament, haling (as S. Chrysost. saith) the kinges sonne through the mire and durte: Neuerthelesse, I do not deny, but in some cases this sacrament giueth life, euen to the soule that is dead in sinne, if *bonafide* hee come to it with attrition, although hee hath committed some mortall sinne which hee inuincibly remembreth not.

The twenty seventh cause, to be caried about in processions.

ALthough this holy and auncient custome of carying the blessed Sacrament in procession was not in any place appointed by God nor deliuered by tradition from the Apostles, but instituted by the Church, yet all faithfull Christians ought to conceiue, that Christ in the institution hereof, by the depth of his wisdom did foresee this worthy ceremony, and intended, that in the peace, & glory of his Church it should bee put in execution. No better argument we need to proue it then the practise thereof: For without all doubt his prouidence and the

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holy ghosts assistance woulde neuer haue permitted or induced the Vniuersall Church to appoynt it and obserue it, except they had intended and allowed it. And truly no reasonable man (in my iugement) can improue this sacred and religious honor. For if the Iewes, to obtaine fauours of God, either to overcome their enemies, or to auoide some plague, or to procure some grace, or to glorifie God, solemnely, publicuely, and ceremoniously, did carry their Arke in procession: and God in confirmation of this vniuersall deuotion, & vnited religion, granted, them almost euer that in such cases they desired, with howe much more reason ought the elect people of Christ celebrat

I this venerable action? First, thereby declaring the triumph of Christ and his church ouer Paganisme and heresie: for the triumphs of the Romans in that night of gentilitie, were not onely to renowne their captaines with that glorie to incite their youths to immitate their valour and fortitude, but also to make an vniuersall ioy, and a common congratulation amōg the people for the ouerthrow of their enemies & amplification of their Empire?

In

1. Reg. 4.
and 14.
Iosu. 3.
2. Reg. 6.
3. Par. 5.

In like manner by this solemne p rocessi-
on and triumph of Christs people, who
concurre to professe their ioy and inter-
nal comfort they conceiue in their hearts
to see the empire of his church so far pro-
pagated, so well conserued, and the ene-
mies of God confounded. The second
reason may be to demand publikely som
faueur of God, either spiritual or tempo-
ral, specially when it is common to many:
as we see the Iewes in all their publique
necessities had their ordinary refuge to
recurre vnto the Arke. And no doubt
but these vniuersall praiers where so ma-
ny soules are ioined about this sacrament
(as their common and indiuiduall heart)
shall not retorne backe againe in vaine.
Thirdly, to confound heretikes or enie-
mies of the church: for what shame is it for
them to see how they sweat & toile to im-
pugne it, and these to endeuor, not onely
more to defend it, but also to adore and
worship it? For which cause I cannot but
commend that singular deuotion, that in
som countries catholiks haue euery thurs In Flanders,
day & sunday to go solemnly in processi-
on with this hoast: for be they sure, thogh
heretikes while they haue a little light of
temporall

2

3

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In

1. Reg. 4.
and 14.
Iosu. 3.
2. Reg. 6.
3. Psa. 5.

In like manner by this solemne p recessi-
on and triumph of Christs people, who
concurre to professe their ioy and inter-
nal comfort they conceiue in their hearts
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mies of God confounded. The second
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Thirdly, to confound heretikes or enne- 3
mies of the church: for what shame is it for
them to see how they sweat & toile to im-
pugne it, and these to endeuor, not onely
more to defend it, but also to adore and
worship it? For which cause I cannot but
commend that singular deuotion, that in
som countries catholiks haue euery thurs In Flanders,
day & sunday to go solemnly in proces-
sion with this hoast: for be they sure, thogh
heretikes while they haue a little light of
temporall

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1. Reg. 5.

2. Reg. 6.

fauour, while some stronger forces maintaine them, yet when as night comes, when humaine force faileth, Dagon must fall, the Arke and the Idole cannot long continue together, though Micol deride David for daunsing, yet shall she die barren, I meane, their heresie shal not spread farre.

*The twenty eight cause, to nourish
our soules.*

1a. 6.

C *Aro mea* (saith Christ) *verè est cibus*
& *sanguis meus verè est potus*, my flesh
is meate indeede, and my bloud is drinke
indeede: if then his flesh be meate, and
his bloud drinke, and that truely in very
deede, hereupō it foloweth, that al those
perfections which agree to meate and
drinke, as they nourish the body, al those
must appertaine to this foode as it nou-
risheth the soule: and those imperfecti-
ons that meate and drinke ordinarily ca-
ry with them, that this Sacrament haue
not, but surpasse them in a most emi-
nent degree. First, meate if it be not had
at conuenient times, cauleth in vs a desire
or a hunger: So this Sacrament in good
Chri-

Christians if they liue long without it, inflameth their soules to procure it. For if David saide, *Sitiuit anima mea ad te deum fontem viuum*, My soule hath thirsted after God the liuing fountaine. Well may we say: *Sitiuit anima mea ad te deum viuum*, My soule hath thirsted after thee the liuing God. Meate delighteth the taste, and this Sacrament filleth with ioye the veines of the soule: and therefore was figured by Manna that had *Omne delectamentum suauitatis*, All delight of sweetnesse. Meate restoreth the forces losse, and so conserueth life, this sacrament by giuing grace repaireth the harms of concupiscence, encreaseth feruour, and augmenteth our spirituall life. Meate helpeth nature to digest many ill humours, and this sacrament is not onely a meate, but also a medicine, And (as Saint Cyprian saith) extinguisheth sinne. Meate causeth growth, and whosoever participateth this foode, encreaseth in spirit: for by receuing the life of charity and grace, the soule cannot but grow in vertue and perfection, as hee that commeth nearer the sunne participateth more light and heate. For these resemblances of meate

with

Psal. 41.

2

Sap. 16.

3

4

De cena Domini.

5

with the blessed sacrament, we may perceive the reason why our blessed Saviour instituted it vnder the formes of bread and wine, thereby to teach vs by these externall signes, that as bread and wine feede our bodyes, so Christs flesh and bloud our soules. But for all these perfections or commodities of temporall meats, they haue adioyned as many imperfections and defects, the which this blessed foode of life wanteth. For corporall

1 meats if they delight vs, the more we eate of them, our delight is lesse, and at last wee come to loathe them: but this meate, *Qui comedit adhuc esurit; & qui bibit adhuc sitit*, hee that eateth of it is the more hungry and hee that drinketh, the more thirsty: and none we see so much desire it, as those who most frequent it. Corporall

Eccle. 31.

2 meates cannot cause a body that is dead, to returne againe to life: but this spirituall foode giueth life vnto the dead,

Io. 6.

Qui manducat me, & ipse viuet propter me. he that eateth me, the same also shall liue by me. Corporall meate although it repaire our forces lost, yet the continuall alteration and disguising of it, diminisheth our naturall heat, because, *Omne in a-*

gendo

gendo repatitur euery agent in doing suffereth againe, so that at last euen meat it self would extinguish our outward facultie, if we had no other cause of death. But he, who eateth at this table of life, *Non gustabit mortem in aeternum, non morietur.* he shal not tast of death for euer, he shall not dye. For as the soule can neuer dye, except it leese the grace of God, and that it cannot leese of necessitie, but of free will, so the grace of God can neuer be consumed, but by a peruerse wicked will, and therefore *in aeternum*, for euer of it selfe it conserueth the soule in life, because in very deed it is life. Corporall meates faile in force, for they alwayes cause not the body to encrease in strength or quantitie, but after certaine yeares the body doth not only cease to grow, but also it begins to decay, and in fine declineth to death. But such is the vertue of this holye Eucharist, that euery time it is eaten, it addeth a new degree of growth. yea and for most part, when a man declineth most in body, and commeth nearer his death, in spirit & soul he encreaseth most, because he then hath most heat of grace to digest this sacred foode, for which admirable effects Dauid might well

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Psal. 22.

wel say in persō of those that receiue this heauenly refection. *Dominus regit me, & nihil mihi deerit in loco pascue ibi me collocauit*, Our Lord doth gouerne me, & I shall want nothing, in the soile of his pasture he hath placed mee. For all pastures in respect of this are barren deserts, all repasts compared with this, leaueth soule euer fainting. These pastures are alwaies Greene with grace, enameld with flowers of vertues, watered with the heauenly dewe of Gods assistance, and finally, haue the pasture continually attending his sacred flocke.

The twenty ninth cause, to effect the resurrection of our bodies.

1. Cor. 15.

BY the vniuersall preuarication of Adam all his posterity incurred in particular the death of soule, and corruption of body: whereunto they onely are subiect, who discende from him by naturall generation. Because that God had so decreed, that as from him we were to draw our nature, so by his good demeanour frō him, we should receiue our grace. But through his transgression by communicating

cating vnto vs a part of his substance poisoned with the sting of originall sin, hee imparted together the mortall woundes of body and soule. Our Sauour Christ, whose substance was vnspotted with crime or offence, pretending as life to destroye death, communicated vnto vs his diuine substance, to giue the soule the life of grace, and the body immortality of glory. For who can wonder, if Christs body touching the bodies of good souls which receiue him with deuotion, resuscitate them to life againe, since the touche of Elizeus bones had vertue to restore the vitall spirit to a dead carcasle? If seede sowne in the field, although it die in the ground, retaine vigour & vertue of spring so liuely againe which was communicated vnto it by the roote, why shall wee not imagine that our bodies keepe a certaine vertue, a relation to this sacrament, the onely roote of immortality? For if the soule receiue grace, the body concur-eth, it is an instrument, and therefore if it bee compartner in paine, why not in gaine? And if Christs soule sanctifie our soules, shall not this bodye glorifie our bodies? Yea both his body and soule will
immor-

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John 6.

immortallize both our bodies and soules: and therefore hee saide, *Hic est panis de caelo descendens, ut si quis ex ipso manducauerit non moriatur*, this is the breade that descendeth from heauen, that if anie man eate of it, he die not. For although hee die corporally, yet by vertue of this food by the touch, by the relation to the soule whose instrument it was, Christ will raise it vp againe. Without doubt it standeth greatly with the prouidence of God, that Christs body should cause their resurrection who receiue deuoutly this sacramēt: because, as wee saide aboue, in this hoast Christ is sacrificed, and those that participate it woorthily, in affection suffer and die with him, therefore reason requireth, that as they die with him, so they shall rise with him *Si compatimur, & conregnabimus*, if we suffer with Christ, we shall be also glorified with Christ. And more plainly, *Reformabit corpus humilitatis nostrae configuratum corpori claritatis suae*, Hee will reforme the body of our humillitie, configured to the body of his glory. For if we mortifie our bodies, to make them like his body by crosses and pains. Doubtlesse he wil reuiue them with delights & glory.

Rom. 8.

Phil. 3.

glory, causing them to be like his body in eternall ioy. For which cause we must for a while intreate our bodies not to groane vnder the burthen of Christs commaundements, not to repine at fasting, not to murmur at mortification, not to loathe long prayers, not to grudge to liue in prisons depriued of many false pleasures the worlde affoordeth, for all these will passe once. When death comes, our conscience will reioyce. But when our Sauour after death shall iudge vs, and see our crosses conformable to his, our pains for his glory, our tribulation for his confelsion, *Hi- Cantic. 2:*
ems transijt, imber abiit, flores apparebunt in terra nostra, the winter is past, the showre is gone, flours wil appeare in our ground: then shal we know that all earthly ioyes were meere toyes, and euery transitory crosse an eternall crowne.

The thirtieth cause, to be a viaticum, or provision for our voyage.

THis holie Sacrament for three causes may be called *Viaticum*. First, because **I**
 our Sauour in his passage instituted, receiued, distributed, and gaue authority to his disciples to disperse it. Secondly, wee
 who are

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3

Gen. 3.

are to receiue it, wander as pilgrims in the desarts of this worlde, where spirituall foode can hardly be had, and therefore it was prefigured in the celestially Manna which God rained vpon the Iewes whilst they wandred in their peregrination towards the land of promise. Thirdly, because peculiarly our Sauour intended to prouide vs of it, as of a defence, when we are to depart out of this world: for his deuine wisdom did most prouidently foresee, that our ghostly enemies would specially imploy their forces to impugne vs in the last periode of our life: (according to that was foretold in Genesis, that the serpent should *insidiari calcaceo seminis mulieris*, supplant the heele of the womans seed) for thereupon dependeth the triumph of God, the Church, and the soule, over the diuell: the confusion of hell and the glory of heauen. In this last conflict therefore so dangerous, our Sauour would arme vs with his owne body and bloud, that the infernall fiends seeing the bloud of Christ, should be inforced to let that soule passe in security, & medle no more with it, then the destroying Angell with the children of Israll, when

when he saw this bloud painted ouer the
 dores with the bloud of a lambe: yea as
 so many grisly busaloes they should bee
 terrified and affrighted euen with the ve-
 ry sight of this vermilian colour. An ex-
 cellent figure of this effect wee find re-
 gistered in the acts of Elias, who beeing
 persecuted by that impious Iesabell ^{3. Reg. 19.}
 loathing his life, and desiring death, fledde
 into a desart, and there casting him-
 selfe vnder a Iuniper tree desired of
 God to ende his dayes, and with that
 fell a sleepe: presently an angell came to
 him, and awaked him, willing him to
 eate, for yet there remained a long way:
 he rose vp, and found set at his head an
 imber cake, and a cup of water, he eat and
 drunke, and walked for two dayes by the
 strength of that food, till he came to the
 mountain of God, Oreb, wheras our Lord
 came vnto him. What can more expresse
 declare the manner, the vertue, the effect
 of our *viaticum*, then this? while the faith- ^{Phil. 1.}
 full, weary of this world, lie on their death
 beds, wishing to be dissolued, to liue with
 Christ in the sweet shade of the catholike
 church, the Priest presenteth vnto them
 the bread of life, willing them to eat, for a
 long

long way remaines, a troublesome voyage they haue to passe, they receiue, and then by the vertue therof proceed in their pilgrimage vnto the holy mount of heauen, where they shall see God foreuer. O happie soule that resteth in the desert of this miserable world, vnder the shade of such a tree, from whence falleth the fruit of life, I meane the Catholike Church, wherein is planted the crosse of Christ, which beareth this fruit of saluation. Well saide the spouse, *sub umbra illius quem desideravi sedi, & fructus eius dulcis gutturi meo*, vnder the shade of him whome I desired I haue sitten, and his fruite was sweete vnto my throate. If it be so sweet in this life, growing in an vplanding country out of the native soile, how sweet wil it bee in heauen, when these vailes shall be broken, when these parings shall be taken away, when our taste shal be quickened. when we shal eate it with God himselfe vpon his owne table.

Cant. 2.

*The one and thirtieth cause, to win
virgins to God.*

Some sage Philosophers and wise physicians counsell noble women, not to commit the nursing of their children to others of base estate, & meane condition,

but that they shuld giue them suck themselves, the reason say they is most euident, because the rusticke milke engendred in these clownish bodies, will greatly alter the delicate and noble complection of the child, for although we in our stomakes alter & change those meates we receiue, and bring thē at last to bee of our temper and substance, yet in the verie alteration our bodies feelee, in tract of time, most notable effects of thē: for hot meates inflame them, cold meates refresh them, moist meates, dissolue thē, drie meates vnite them. This doctrine being true, as experience pregnantly proueth, euery one may see how fit a food for virgins is this blessed sacrament: for if we consider Christ our savior therein contained according to his diuinitie, his father the first virgin of al others (as Nazianzen calleth him) conceived him alone in the wombe of his vnderstanding: if we expend his humanity, it was borne of a virgin without a father, if wee wey Christ himself god & man, we shal find him al his life to haue obserued most strictly a virginal puritie. This blessed bread entring into our bodies adorned with so many admirable titles of virginity, how can it but

Nazianzen. in
Carmines,

Cantic. 5.

Cantic. 3.

Zach. 9.

Gen. 1.
Exod 7.
and 8, 9, 10
11, 12.
Exod. 14.

alter our sensuall and base appetites by eleuating them to the complexion, temper & pure disposition of Christ? shal corporall meats work with more efficacie their effects in our bodies, than this celestiall his prerogatiues in our soules? No no, it is more excellent than so, *Dilectus meus candidus & rubicundus electos pra millibus, hic est flos campi, & lilium conuallium*, My loue is white and red, chosen before thousandes: this is the flower of the field and lilly of the valley. His garmentes are lilly white wyth chastity, and scarlet red with passions of loue, and such effects he imprints with the seale of his body in the soules of the faithfull. The which effects, considering and admiring one exclamed, *Quid bonum, & quid pulchrum eius nisi frumentum electorum, & vinum germinans virgines?* what of his is good? & what of his is beautifull, but the wheate of his elected, & wine that springeth virgines? O holy Prophet, dost thou meditate the maruellous workes of God, and canst thou finde nothing more admirable than this? View the creation of the world, consider thy Fathers in Egypt, what maruelous miracles *Moses* wrought how he passed the red sea so wōderfully: looke

looke vpon God himselfe, and thou shalt see an abisle of goodnesse, a fountaine of wisdom, an indeficient power. How then saist thou? *Quid bonum & quid pulchrum, eius nisi frumentum electorum?* Questionlesse, what of his is good, and what of his beautiful, but the wheat of his elected, & wine springing virgins. He knew wel what he saide: for in this Sacrament al the riches, goodnes, and beauty of heauen and earth Christ comprehendeth, *in quo sunt omnes thesauri absconditi in celo & terra*, in whom Col. 3. be al the treasures of wisdom and knowledge hidden: in heauen and on earth: and as for the workes of God, if S. Aug. saide, the iustification of a sinner was an effect of a more difficul'tie than the creation of heauen and earth (because God made the alone by his infinit power, but here besids the same power of God, there is required the consent of man) I may wel then infer, that in this sacrament where he iustifieth sinners, by giuing them the life of grace and glorie, where he springeth virgins against so many harde encounters of the flesh and the diuell, he worketh a greater work than the creation of heauen & earth and therefore *Quid bonum & quid pulchrum*

Ephes. 5.

eius nisi frumentum electorum & vinum germinans virgines, What of his is good, and what of his beautifull, but the Wheate of his elected, and Wine springing virgins: far from Christstable that wine of which saint Paul said, *Nolite inebriari vino in quo est luxuria*, bee not drunken with wine wherein is riotousnes, because this foode causeth both abstinence and continence.

The two and thirtieth cause, to render by gratitude a certain equalitie to God for all his benefits.

BY the common consent of sacred diuines, one of the principal causes which moued the son of god to take flesh, was to satisfie the iustice of his father, to pay an equal ranfome for our sins, for no man can call it in question, that if God would, hee could of his liberality, mercie and bounty, haue released all mankind, haue forgiven vs our trespasses, but then he had not satisfied his iustice: therefore man being not able to pay it, God found out a way by making himselfe man to discharge it. In like sort after the incarnation, & so many and so rare benefits God bestowed vppon vs, there remained a perpetual debt & gratitude for vs to answere so many fauours of crea-

creation, conseruation, redemption, vocation, iustification, election, & the promise of life euerlasting: I say there remained a bond of gratitude to defray al these graces, & such being the nature of gratitude, that it ought to render more then it receiueth for if it yeeld lesse it is not cōtent, if it repay equall, it affordeth nothing proper: therfore what remedie was ther for mā to be grateful to god for so many & so singular gifts, since he had saide, *Non accipiam de domo tua vitulos neque de gredibus tuis hircos, quoniam meus est orbis terrarum & uniuersi, qui habitant in eo.* I will not take calues of thy house, neither goates of thy flockes, because the world is mine, & al that dwell therein. Our fauour Christ did well foresee this imperfection of ours, and therfore he thought to prouide a remedie, & questionlesse by no better meanes then this sacrament: for since there is nothing in this world, more woorthy, or more excellent, then god, whō we had receiued in Christs incarnation, life, passion, & in promise for glorie, yea, he had bestowed himself vpon vs in this sacrament so often as wee could eate him. Our fauor therefore with such profound wisdō contriued this Eucharist,

Psal. 49.

that he ordained it as a gift of God to vs,
and as a present of vs to him. For as all
the lambes and calues offered in the olde
testament were more iustly & by higher
dominion belonging to God then to men,
yet because God had giuen them to men,
and granted them the vse, he accepted
them as gifts and offerings vnto him. In
like sorte he hath imparted to his church,
this sacred foode, to sanctifie it, and also
to be a perpetuall sacrifice, a continuall
offering to God, for all his benefites and
graces bestowed vpon her, that she may
with the holy prophet say, *Quid retribu-*
am domino pro omnibusque retribuit mihi? ca-
licem salutaris accipiam, What shall I ren-
der to God for all that he hath giuen mee?
I will take the cup of my Saviour. There-
fore I may boldly call of God for more fa-
uours, since I haue beene so gratefull for
these. And for the same cause I shalbe able
to performe whatsoeuer I haue promised
to him. Moreouer, as oft as in the holy
Masse we offer to God this blessed holo-
causte, we may say in humilitie of spirit,
and with thanks to our Saviour, wee of-
fer vp as great a present to God, as euer
God gaue, or is to giue vs, and as we may
truely

Psal. 115.

truely averre, as by our sauiours incarnati-
on and passion wee paide an equall ran-
some for our sinnes: so by this oblation
we offer vp an equall present for all his
benefits: and for that we are not able to
answere the loue which God gaue his
gifts withall, we must, by the vertue of
gratitude, acknowledge our insufficiencie,
wish to increase in charitie, and especial-
ly desire our Sauiour in this sacrament ac-
cording to his humanitie, that as he doth
pray for vs in heauen, so hee will supply
our wants in feruent loue and gratitude,
for so many and so singular fauours.

*The three and thirtieth cause, to comfort our
soules by spirituall ioy and deuotion.*

THat 'insoluble probleame which
Sampson once propounded, and could
not be answered, except he had reuealed
it vnto his vnfaithfull wife, (*De comedente*
exiuit cibus, & de forti egressa est dulcedo)
meate came out of the eater, & sweetnes
issued forth from the strong, might easi-
ly be solued now by any deuout catho-
lique: for as they said, *Quid fortius leone?*
quid dulcius melle? What is stronger then a
lion? what is sweeter the hony? so we may
say,

Judg. 14.

Apoc. 5.

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*say, quid fortius Christo leone de tribu Iude & quid dulcius Eucharistia quæ habet omne delectamentum suauitatis? what is stronger than Christ the lion of the tribe of Iuda? and what is sweeter than the Eucharist, which hath all the delights of sweetnesse? For as out of Samsons lion dead he drew a honie comb, even so out of Christs side hanging vpon the crosse, issued forth this sacred foode sweeter then honye or the honie combe, the which was figured in manna, that had all sortes of sweetnes that taste could desire. And no mannaile if this food be canded with such delights, since the ioy of angells, and the object of all blessednesse is therein contained. I know the Spouse did say of christ, *Fasciculus mirrhe dilectus meus mihi inter ubera mea commorabitur*, a nosegay of mirrhe my loue to mee shall rest betwixt my breasts. For the bitternes of mirrhe is alayed heere with the sweetnes of sugar: & well with trickling teares of penance and compassion are conioyned excessiue ioyes of loue, as S. Ciprian well noted and proued by experience, *Vide (saith he) quomodo his qui Christi commemorant passionē, intra sacra officia quasi per quosdam canales de interioribus fontibus**

Sap. 16.

Psal. 118.
and 118.
Sap. 16.

Cantic. 1.

Cip. de carn
Domini.

fontibus egrediantur torrentes, & super omnes delicias lachrimis nectareis anima delectatur, marke what floudes issue as it were by pipes from internall fountaines for them who remember Christs passion in the office (he means the masse as appeareth after) and howe the soule aboue al delights is delited with sweetest tears. But I know many will say they haue often done their indeuour, they haue prepared themselves according to their smal possibility, & yet they remaine as barren as the mountaines of Gelbo, *ubi nec ros nec pluuia*, where fell neither dew nor raigne. I answer first, that often it seemeth to haue vsed diligence, when indeed we can not be excused from negligence. The Pharisee thought he did wel prepare himselfe to prayer by fasting twice a weeke, and yet it was hypocrisie and no preparation: for selfeloue is so subtle that except the grace of God lighten our eyes wel we can hardly perceue it. But let vs suppose that a soule hath endeouored to prepare a lodging for this King of glory after such a sort as God requireth of our traitie, & yet to remain in the former ariditie and drienesse. Then I answered that veniall finnes, which hinder not the effect

2. Reg. 1.

Luke 12.

effect of grace, as they ordinarily coole the feruour of charitie, so they hinder the sweetenesse of deuotion; because that this sensible delight, which proceedeth from the superiour parte of the soule and affecteth, the inferiour, may easily be staied by inordinate loue, hope, or delights: For the loue of God is so pure, that it cannot abide any smell of sinne and wickednesse, and therefore deuotion is sometimes called spirit, and deuout men spirituall men: the spirit therefore is like winde, the which if you close it in any thing as a ballown, giue it but vent with a pinnes pointe, and you shall see how by little and little it vanisheth away: euen so deuotion, if you vent the soule with vaine thoughts, sundry worldly desires, heady affections, idle wordes, it quickly wil be disperfed. Besides, there is a reasonable deuotion a tranquillitie of minde, a resolut egood wil, which breedeth a great contentation, although we want sensible delectation. But finally, let a soule indeuoure to expell venial sins, let it attend *quid loqatur in ea dominus* what our Lord will speake in her, let it frequent after the receit acts of faith, hope, & charity, humilitie, submission, with good attention, & let it not doubt of deuotion.

The foure and thirtieth cause, to illuminate
our mindes.

When I beholde this sacred body, and
this living bread, enter into the
breasts of Gods seruants, me thinks I see
a king enter into his kingdome, or ascend
his throne where he sits to rule his state.
a pastor enter among his flocke, to pro-
tect and guide them, a Pilot to ascend
his ship, to direct her to the haue of eter-
nall life, a sunne rising vpon their spiri-
tuall horizon to illustrate Gods diuine
mysteries, to reueale many secrets touch-
ing their saluation, which the night of sin
had obscured: finally, it seemeth that there
passeth into euery ones soule a new eye,
whereby they may discerne the colours
of God from the coulours of the deuill,
the flesh, and the world. For who will
maruaile if from Christ, contained in the
breasts of his faithfull, issue raies of light,
beames of wisdom, floudes of vnderstan-
ding? is not he as God the light of his Fa-
ther, *Lumen de lumine* light of light? is not
he as the second perlō in trinitie, *speculum*
sine macula & splendor lucis aeternae, A glasse
without spot and the brightnes of eternal
light

Symb. con-
cil. Niceni.

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Col. 2.

Is. 2.

Matth. 25

John 9.

1. Reg. 14.

John 14.

light is not he according to his humanitie
a temple of light, *in quo sunt omnes thesauri
sapientie & scientie Dei*, in whom are all the
treasures of the wisdom and knowlege
of God, is not he our Prophet, our pastor,
our doctor, our maister, sent from heaven
to giue light to the world? did not he call
himselſe *lux mundi*, the light of the world?
how then wil he withdraw the beames of
his light from those ſoules, who come de-
uoutly with oyle prepared in their lamps
to receiue light of that indeficient foun-
taine? eſpecialy he himſelſe hauing confir-
med it by ſaying, *Quandiu ſum in mundo,
lux ſum mundi*, as long as I am in the world
I am the light of the world. Which effect
will be counted more certaine if we cal to
memory that admirable light which Iona-
thas receiued by eating a little hony: for,
what proportion had hony with opening
his eies? or the hony comb with reſtoring
ſight, but that God would depaint in that
fact, as in a little Image, the effect of this
Sacrament, that reuiueſh the eyes of the
ſoule to ſee God, and cloſeth them from
the view of the wolrd? But this admirable
operation of the Eucharift, was not onely
regiſtered in the olde Teſtament, but alſo
exprefly

expresly proued in the new, and heare accomplished indeede, that there was foretolde in figure, when Christ the light of the worlde of set purpose fained himself a pilgrime, to instruct the twoo wandering pilgrimes in faith, the veritie of his death, passion, and resurrection: afterwarde intending to drawe awaye the thicke vaile which hindered them for knowing whom he was, although in his talke their heartes did burn, yet they could not discover who he was: at last, by reaching them this new sight, this new sunne, presently their eies were opened, & *cogneuerunt eum in fractione panis*, and they knew him in the breaking of the bread. And in very deede, the common experience of good Catholikes may easily assure vs what light they receiue from this life of light. For I haue considered diuers times what shoulde bee the cause that many worldlings prize so much the pelfe and trash of this life, caring nothing for Sacraments, praiers, spirituall affayres, life euerlasting, thinges so important, so necessary, so highly to be esteemed, & others leaue patrimonies, despise courts, refuse honours, contemne pleasures, abhorre riches, & only attend to
fasting,

Luke 24

So S. Aug.
vnderstandeth this
place of the
Sacrament
lib. 3. de con-
seru euang.
c. 11. theoph.
in 24. Lu.
author. im-
pert. hom. 69
in Matth.

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fasting, praying, deuotion, meditation, mortification, contempt of themselves & the world: Truly I am of opinion, that one of the principall causes is the often receiuing light from this sacrament in the one, & the lacke of the other: euen as the cause of al fecunditie is the presence of the same in the spring, summer, and autume, & the absence of it in winter cause of all sterillitie, the aboundaunce of heate and light in the one, and the scarcitie of both in the other.

The thirtie fine cause, to be a commemoration of his Passion.

Casting mine eyes in one prospect ouer the whole time from the beginning of the world vnto the latter end, it all appeareth vnto me nothing else but a solemne triumph of our Saviour Christ: the which consisteth in the preparation, the triumph, & the memories or monuments thereof: for as the Romaine Emperours after they had atchieued any worthy victorie against their enemies, they gaue notice thereof to the Senate of Rome, and described to them al the valiant exploits, howe

howe great a conquest they had made, what cities, what prouinces they had subdued, what great good did redound to their common-weale: the Senate vnderstanding this good successe, prepared waies for him to passe, adorned Gates wherein he was to enter, addrest Chariots to conduct him and his traine, hanged their streets with tapistrie of arras, veluet, gold, and cloth of tissue. And last of all, erected arches, piramides, pillars, statues, colles for monuments & records to their posteritie, engrauing in them, the whole substance & circumstances of the victory: The like (it seemes) befall'eth in the triumph of Christ, in his Chariot of the Crosse: for before his comming, al the old Testament was nothing else but a preparation, letters sent by God to those people, by *Moses*, by prophets, by patriarches, to dispose them to belecue, expect, & desire the day of this triumph, infomuch, that some of the wished the heauens broken, that hee might discend, loathing to stay any longer, he prepared his way with giuing a law and ceremonies, hee decked the streetes with sacraments and sacrifices, he adorned the gates. I meane his tem-

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Matth. 21.
Marke 11
Luke 19.

ple with infinite varietie of furniture, of cherubins, of lions, of floures. After Christ came into this life, hee marched for three and thirtie yeares, and at last, came into the Citie of Ierusalem, where the people spread their garments, the children carried boughs of palmes and oliues, & bicause the vngrateful Iews would not erect a triumphant Arch, nor engraue his victories in pilars of marbl, or piramides of porphirie, he erected himselfe a monument, a memory of his triumph, his death & passion, the sacred Eucharist (because he triumphed in dying, & by his passion woon the field, so that the victorie, triumph, and death were altogether vppon the Crosse) a blessed Arch more durable then marble or brasse. Herein hee hath engrauen his passion as before was declared: here euery one may reade the sum of his paines, and therefore rightly he said, *Hoc facite in meam cōmemorationem*, This do for a cōmemoration of me: and David before, *memoriam fecit mirabilia suorū misericors, & misereatur dominus, e/cam dedit timentibus se*. Our mercifull and compassionable Lord instituted a memory of his wonders, he gaue food to them that feare him, besides al the seruices,

Luke 22.

Psal. 110.

ces,

ces, masses, sacraments, and what appertaineth to pietie or deuotion, after Christs comming, it hath some relation, it serueth in part for a memorie, a thanksgiuing, or a representatiō of this glorious triumph of Christ. And questionlesse it concerneth vs much, often to remember the passion of our sauior, since he hath instituted to diuine a monument, to reduce it into our memories, & at no better time then when we communicate: for God is a fountain of liberality, yet he would haue vs remember his benefits: for as he that acknowledgeth them, disposeth the giuer to bestow more, so he that acknowledgeth them not, dries vp the fountaine towards him. And such is the goodnesse of God, that he would institute a memorie of his benefits, that wee therby remembring them, might merite more, and so receiue new continually.

*The sixe and thirtieth cause, to mone vs
to loathe that the world loues.*

THe holy and deuout *S. Francis*, inflamed with the loue of God, was accustomed to breake out into this affectionous voyce, *Deus meus, & omnia*, O my God, and al, the which hee had learned of a him, who was a man according to the heart of God, and
K 2 many

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Psa. 72.

many yeares before had cryed : *Quid mihi est in calum, & à te quid volui super terram.*

What is there for me in heauen, or besides thee, what do I desire in earth? These voyces it seemed they vitered for two causes:

I

Matth. 6.

first, because he that possesseth god enioyeth al things, as our sauior expressly declarereth, *Quarite primum regnum dei, & iustitiam eius. & cetera adijcientur vobis,* And the

reason is euident, for if *Amicorum omnia sunt cōmunia*, amongst friends al things are common, he that is Gods friend, possessing his hart by frendship, consequently is made partaker of all treasures, for which cause the good old father said to his elder son, *Fili, tu mecum es, & omnia mea tua sunt.* Son, thou art with me, & al mine are

Luke 15.

2

thine. The secōd cause I take to be, by reason that whatsoeuer God created, or man can do, ought to be related vnto god, & so far vsed or refused, how far we see standes with his loue, honor, & glorie. For as God made vs to loue him and serue him in this life, to enioy him after in the other, so wee ought to direct all our actions, vse all his creatures, prize or contemne thē, no more, nor no lesse, then we see conduceth to this end. For which two causes most pregnant-

ly

ly appeareth how the holy Eucharist in-
 forceth vs after a verie palpable manner,
 to despise and abhorre whatsoeuer this
 impious worlde affecteth: for who is so
 sencelesse, that hauing before his face a
 fountaine of most pure and Christall wa-
 ter, will range abroad to seeke filthy pud-
 dles and mirie fennes to quench his thirst?
 Hath not this sacrament all thou canst de-
 fire, insomuch, that the verie beautie and
 pride of the field cannot be absent. *Et pul-*
chritudo agri mecum est, and the beautie of Psal. 49.
 the field is with me. Wish, see, aske what-
 soeuer the world affordeth, heere thou
 shalt haue it comprised. Desirest thou ri-
 ches? here lie the treasures of God: wishest
 thou pleasure? *De torrente voluptatis potabit* Psal. 35.
te, he wil giue thee to drink in the flood of
 pleasure. Wouldest thou sow the flower
 and crop of al goodnesse? *Ostendam tibi om-*
ne bonum, I will shew thee al good: crauest
 thou long life and happie daies? *Qui man-* Exod. 33.
ducat hunc panem, uiuet in aeternum, He that Io. 6.
 eateth of this bread, shal liue for euer. Af-
 fectest thou in fine all pleasures in one, all
 goodnes in one, al wisdom in one? lo here
Deus meus & omnia, my God and all. For al
 creatures out of God lacke many perfecti-

ons, they are good, but not full. As a cup of salt water in the sea is perfecter then in a vessel, for there being ioyned, it may continually be preserved, it is incorporated with the whole, & may serue for many notable effects; seperated, it falleth to corruption, & serueth to few vses. Al creatures in God liue in the prime of their parity, ther they lacke imperfection. Therefore (my soule) disdain to view these fading floures, these roses with thornes, these bees with stings, these golden aples of Sodoms loue, these Syrens sugered songs, conuert thy eies to this blessed Eucharist, view in thy Lord a paradise of pleasure, beutie without corruption, profit without displeasure, ioyes without deceit, continual delight without satiety: and then I know thou wilt breake forth and cry, *Deus meus & omnia*, my God and al, *nam gustato spiritu, deficit omnis caro*, for the spirit tasted, al flesh faileth. The I know thou canst not but direct al thy actions, vse all the creatures of God for no other end then his glory, for this hart will becom like a flame of fire, that burneth al it incountreth, & conuerteth the into fire, so thy loue wil thinke, speake, and worke al for God, and in God, and consequently,
loathe

loath what the world loueth not for God
*The thirty seventh cause, to be a confirma-
 tion of his testament.*

IT hath bin an vsuall custome with God,
 to confirme and seale his pacts and pro-
 mises with some sensible sign, that by such
 palpable objects, men might better con-
 ceiue & remember them. For if he pro-
 mise Noe & his posteritie, neuer after to
 ouer flowe the vniuersall earth with a de-
 luge, he imprintes his seale in the clouds, *Genes. 9.*
 & for his armes, leaueth the rainbow. If
 he promise Abraham to multiply his seed
 as the stars of heauen, and to giue him the
 land of Canaan, he causes him to deuide
 his sacrifices in two partes, and in confir- *Genes. 15.*
 mation of his pacte, he sendes a lampe of
 fire, which passeth through the midst of
 the. If Moses sent from God giue the law
 writtē in tables of stone, if he promise to
 accept them into his peculiar people, hee *Exod. 24.*
 confirmeth his couenant with a bowell of
 bloud, wherwith he sprinkleth all the
 people. If GOD vsed such stately scales
 to ratifie his promises to his people in
 the lawe of Nature, and the lawe written,
 questionlesse hee will not omitte them in
 the lawe of grace, where the couenaunt

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concerneth a greater benefit, wherein are comprehended in a more imminent degree all these favours of God, promised in times past, the which he sealed so solemnly: and therefore in confirmation of this new testament, he instituted this blessed Sacrament and sacrifice, *Hic est calix novi testamenti*, this is the chalice of the new testament, affirme the three proclaimers of Christs law, Mathew, Marke, and Luke, with the Apostle S. Paul. But what covenant maketh Christ with his people, that he ratifieth with the scale of his owne body and bloud? Here Hieremy speaking by himselfe, and by S. Paul, or rather, God by them both, *Ecce dies venient dicit dominus, & consummabo super domum Israell & super domum Iuda testamentum novum*, Behold, the daies shall come, saith our Lord, and I will consummate vpon the house of Israel & vpon the house of Iuda a new testament, &c. see the place. In these wordes God promiseth five things to his church, first, that hee wil forgiue al them, which enter into it all their offences, the which he effecteth by Baptisme, and this Sacrament. Secondly, that they should know God euery one, little and great, the

Hier. 31.

Hebr. 8.

I

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the which he performeth by powring of
 faith into their soules: thirdly, that he will
 write this law, not in stone tables, as Mo-
 ses did, but in fleshie heartes, and conse-
 quently they shalbe more mollified and
 pliable to obserue them, and not so indu-
 rated as the Iewes, the which he fulfil-
 leth, by induing the with charitie. Fourth-
 ly, that he would be their God, and they
 should be his people, that he would haue
 a fatherly prouidence ouer them, the
 which he accomplisheth with his owne
 presence. *Ecce ego vobiscum sum usq; ad con-*
summationem seculi, behold, I am with ye
 all dayes, euen to the consummation of
 the world, and by sending the holyghost,
 which *docebit illam omnē veritatem*, he shall
 teach her all trueth. Finally, that he will
 neuer forsake nor abandon his Church
 as he did the Iewes Sinagog, the which
 we haue prooued by the continuance of
 the catholike church, from Christ's time
 euen till these our dayes, although perse-
 cuted by emperours, impugned by here-
 tikes, troubled by so many euill Catho-
 dikes, yet the gates of hell could nothing
 preuail against it: the propagation also of
 his church was promised by God, & sea-
 led

3

4

Math. 28.

Actes 2.

5
Iohn 16.

Math. 16

Phil. 79.

Phil. 75.

25

led with his sacrament, that this vine tree
 planted by Christs own hands, should de-
 late the branches from sea to sea, and to
 the worlds end the extremities thereof, in
 such sort, that rather lande shall faile to
 propagate this Church, then her ampli-
 fication shall finish. Wherefore God shall
 not be knowne onely in *Iudea* or *Siria*, but
 in all the prouinces of the world, since we
 see depriued of these promises the prote-
 stants Churches, eclipsed for fiftene hun-
 dred yeares, and concluded in corners of
 the world, in some few Cities of *Germany*,
 in *Genewa*, and *England*: it is no maruaile
 if they haue broken the seale of the blef-
 sed sacrament, where with by infallible as-
 surance the maiestie of God confirmed
 them. But the Catholike Church pos-
 sessing all, holdeth the sacred Eucharist
 as a perpetuall confirmation, the which (as
 it was sayde) comprehendeth both the
 significations and signes of all the other
 promises made and confirmed by God
 in passed ages. For God promised to
Noe, not to drowne the worlde anie
 more with water, and Christ promiseth
 heere, his Church shall neuer whollie
 bee ouerflowne with sinne: hee tooke
 for

for a signe the Rainbow , the which the sunne causeth by reflection of beames in watrie cloudes. O what a goodly rainbowe the sunne of neuer-fading light effecteth heere? what glistering beames of glorie powreth his diuinitie into that sacred humanitie? what beautifull raies spring from that glorious soule , and adorne with brightnesse and most lively colours that immortall bodie? if it were, not for merite of our fayth , wee might see through those cloudes of bread and Wine , another sorte of Rainbow , then Nature in her most stately circle euer behelde. God promised to *Abraham*, to multiplie his seede as the stars of heauen, and where are they multiplied but in the Catholike Church? hee allotted vnto him the lande of *Canaan*, and heere the kingdome of heauen, hee commaunded *Abraham* to diuide his sacrifice in two partes , and sent a Lampe of fire from heauen to passe betvvixt them, and what coulde more expressely figure this sacrifice? Are not heere diuided by vertue of Consecration, the soule from the bodie, and the bloud from them both? and doth not both the
diui-

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diuinity and soule of Christ not passe, but
firmely stande in middest of these parts?
God gaue the law by *Moses*, and promised
the people to defend, protect, & accept the
for his: but here with a more careful proui-
dence, with a more forcible meanes, with
more plēty of grace, with more abundance
of light, with more copie of internall in-
spirations & externall helps, he declareth
his vigilant care and fatherly watchfulnes
ouer his Church, more then the sinagog.
Moses sprinkled the people vppon theyr
garments with the bloud of dead beastes:
but here Christ sprinkled the harts of the
Apostles with his bloud that euer liueth.
Hereupon we may inferre a practicall il-
lation, that if as often as we view the rain-
bow, wee may easily reduce to memorie
the promise God made, neuer to drowne
the world, so by seeing this glorious rain-
bow, or rather gracebow, wee may call to
our considerations, the mercie and good-
nesse of God, in pardoning our sinnes, and
let vs beware to looke vpon it with pol-
luted and defiled soules, lest it chance to
vs, as it befell to the Bethsamites, who cu-
riously beheld the Arke which did not
appertaine vnto them, for otherwise hee
that

that seeth the secrets of our hearts, will sting vs in such secret sort, as both horror and confusion will vndoubtedly ensue, either :n this life, or in the life to come, or both.

The eight and thirtieth cause, to be a trumpet to blaze the glory of God.

GOd, whose sayings are doings, can speake as well by workes as wordes, & blaze his name, as amply by silent facts, as shrill tongues. Therefore most zealous of his owne glory (that is, desirous that men shuld know his maiestie, and in knowing it, render him that dutifull praise, honour, worship, and homage, as such a foueraigntie requireth) instituted this glorious Sacrament. The which so effectually bringeth it to passe, that if al tongs and pens were ioyned in one, they could not discribe nor speake the thousand part that this silent trumpet soundeth: because we see imprinted in the very heart of nature, that the crop, the flower, and perfectiō of euery thing ought to be presented to God. Why did Abell sacrifice vnto him
the

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Gen. 4.

Malac. 1.

Psal. 65.

the fat of his flocke, but bicause that euen nature had written in the forefront of his soule, that God was the woorthiest, and consequently deserued the best? why didd God himselfe, in the appointing of his oblations and sacrifices prescribe alwayes the best to be singled for his seruice, and that neither lame nor blinde, nor anie defectious beast, should appeere in his sight, but as hee himselfe gaue vs to vnderstand, that if terrene princes disdaine to accept base and vnworthy presents, howe much more hee to whome all Monarchies doe yeelde homage, and laye their Crownes and Scepters vnder his feete? Why did the prophet Dauid say *Sacrificia medullata offeram tibi*, marrowed sacrifices I will offer to thee? So compleate and perfect sacrifices, O Lorde, I will offer vnto thee, that the very bones shall not lacke theyr perfection, but bee filled with the flower of fatnesse, their natie marrow. But for what reason a holy Prophet? Because, if wee haue receiued all from him, reason requireth wee should returne the best to him. This vniuersall, auncient, and naturall instinct, the faithfull before Christes time performed with great dilligence and

exquisite ceremonies: and indeede it was
 conuenient they shuld, for the glorifying
 of God, for the reuerence of his maiestie,
 to acknowledge him the beginning of all,
 the end of all, the conseruer, the prouider,
 the gouernor of all: and besides, in hym
 to be an abisse of perfection, goodnesse,
 wiledom, power, and such like attributes.
 But what proportion had al these to god?
 what glory yeelded the death of a Bull to
 such a Highnesse? When Solomon offe- 2. Paral. 8.
 red a thousand to an idoll. they were too
 base, and therefore God reiected them,
 he thought them not sutable to such a ma
 iestie: and therefore Dauid hauing no
 better, and seeing God refusing beasts &
 calues, at last thought his owne heart was
 something more agreeing, and therefore
 hee saide, *Quoniam si voluisses sacrificium de-* Psal. 50.
disse, utique holocaustis non delectaberis, sacri-
ficiu deo spiritus contribulatus, cor contritum
& humiliatur Deus non despicias, It thou
 wouldest, a sacrifice I had giuen thee, but
 with burnt offerings thou art not deligh-
 ted, a sacrifice to God is a contrite spirite.
 Salomō perceuing the infirmities of their
 sacrifices, and seeing God distasted with
 thē, thought in the multitude of offerings
 to make

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g. Reg. 8.

make some little shew of the infinite glorie he iudged due to God, and therefore he offered two and twentie thousand oxen for one sacrifice, but not *in millibus tan-*
rorum, in thousands of bulles was Gods glorie sufficiently declared: what reme-

Malac. 1.

dy? Shall God be frustrated of his glorie, seeing al the world he created for his glo-

rie? *Malachie* the Prophet will straight make answere, or rather, God by *Mala-*
chie, *Ab ortu solis vsque, ad occasum, magnum*
est nomen meum, in gentibus & in omni loco sa-
cificatur, & offertur nomini meo oblatio mun-
da, quia magnum est nomen meum in gentibus.

From the rising of the sun to the setting, my name is great among Gentiles, and in eueryplace it is sacrificed, & a pure oblatiō is offred to my name, bicause my name is great among Gentiles. Marke how he repeateth twise, *Magnum nomen meum in*

Gentibus, My name is great among Gentiles, bicause among the Gentiles, his maiestie was admirable to bee esteemed and glorified, therefore he ordained the blessed Eucharist, that they considering the worthie dignitie and infinite perfection of this sacrifice, might breake forth into a wonderfull admiration of the maiestie,

wise-

wisdome, and power of God, to whom so pure, so rare, so glorious a sacrifice was offered. The which is that glory GOD pretended to win freely by men in this world: and the deuill affecting deity, procured by theft to steale some parte: yet God would not that after this house once appeared among Christians in the most partes of the world, whereunto this sacrifice was inducted, that idolatry should greatly preuaile. For the light of this sun dispersed the vermine of the earth, and caused them to retire into their caues. So that now all nations in the world knowe that Gods maiestie is infinite, to whom an infinite sacrifice is offered, that he is most worthy in himselfe, to whom so worthy an oblation is presented. And what more glory can be desired of man? is not this *Clara notitia cum laude*? a blazed notice with praise? that they acknowledge and confesse God infinite in goodnes, & that of meere bountie he bestowed vpon the so rich, so pretious, so infinite a treasure? do they not protest, by offering vppon this maiesticall sacrifice, all those perfections that either nature teacheth, or faith beleueth, to be rooted in him as their ori-

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gen and fountaine? and this is to make,
Nomen eius magnum in gentibus, his name
great among Gentiles, and is effected by
this sacred food and glorious sacrifice.

*The nine and thirtieth cause, to giue
vs a taste of the ioyes of
heaven.*

WHen the children of Israell drewe
neere their promised inheritance, a
lande flowing with milke and hony, be-
cause our prouident God did foresee the
hard encounters they should meet withal
before thay entered into the firme possef-
sion, he thought conuenient to giue them
a taste of the abundance and fertilitie of
that soile, to the intent, that feeling the
fruit, they should not grudge at the paine:
and therefore he mooued them to send
the scowts to suruey the country, and dis-
couer the commodities. They launch
forth, passe the principall partes, auoyde
sundry dangers, retourne with such huge
clusters of grapes, (it being vintage) that
they were not able to carry them in their
hands, but with poules to beare them vp-
pon

pon their shoulders. Euen so our blessed Sauour, knowing, that the faithfull children of his church were to be assaulted by many potent, inuisible, expert, and ghostly enimes, as the victorie was more important, and the foile more dangerous, so he thought with a preamble of internail ioy, to encourage them to tolerate a moment of paine: for which effect, he being our scowt, and hauing viewed the lande of euerlasting promise, he brought vs the bloud of grapes, this fruite of that soyle, to indnce vs with the sweetnes, greatnes, and taste thereof, to suffer with alacritie, to resist with a courage, to inuade with valour, to expugne with glory, all crosses, encounters, enimes, temptations, that either aduersitie could impose, or satan inuent, or persecutor inflict, or our alluring flesh stirre vppe against vs. And that is the sacred Eucharist, the which is not only (as aboue wee haue deliuered) a portraite of all the admirable workes of God, but also a most liuely image representing vnto vs, the vniuersall ioyes of heuen. For in what consisteth life euerlasting, our future felicity? In the glory of our soules and bodies? In what maner are

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our soules blessed : by seeing, foulding, louing, reioycing, in God : and our bodies are glorified by the redundance, distillation, and influence of our soules: Al which, most exactly this sacrament affordeth : because in very deed, he that seeth this sacrament, seeth God, as those that saw Christs sacred humanity, the vaile of his person, were said to see his diuinitie: and those that view her maiestie, though masked, are saide to see the Queene. Besides, in life euerlasting, the blessed comprehend, fould, and (as it were) spiritually, by their vnderstanding, claspe God in their soules, *Sic currite, vt comprehendatis*, so run that you may obtaine, willed he, that God had admitted to see these secrets, and the spouse, *Tenui eum, nec demittam*, I held him and I wil not forgo my holde. For really there wee shall holde in eternall possession, that we heere expected by hope. And who sees not how all those that receiue this glorious bread, fould it in their breasts, keepe it, and quietly possesse God and all his perfections? And who is so stonie hearted that loueth not him that lieth so neere his heart? or who is so indurated, that this bloud doth

not

1. Cor. 3.

Cantic. 3.

not mollifie? or who is so voide of affection, that this so affectionous a God, would, and doth not moue to loue? what ioye proceedeth from these spirituall imbracings, from this vnion of spirits, from this matching of the soule with her center, from this vitall refection, from this heauenly conuersation? let him tell that sayde *dulciora sunt ubera tua super vinum*, Cantic. 2. thy paps are sweeter then wine, let him tell that felt *quàm dulcia eloquia Dei super mel & fanum*, Psal. 18, and 118. how sweet are the words of God, sweeter then honye or the honye combe, let him tell that called it *pinguis panis qui prebet delitijs regibus*, Genes. 49. fat bread which yeeldeth delites to kings. Finally, how by eating this Sacrament our bodies shall rise and receiue immortalitie, aboue was declared: and moreouer, in this present foode, the body of Christ which shall be the example of all glorious bodyes permanently remaineth. No maruaile it is therefore if feruent soules liue in a perpetuall iubilie of ioy and peace, since here in earth they participate a forme of the ioyes of heauen, if they desire to bee with God, whose company is so sweet and gratefull.

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*The fortieth cause, to bee a condigne sacrifice
for Christ to offer to his father.*

BEfore the institution of this sacrament of vnualuable value, the Euangelist *S. Iohn* (who suckt his diuinitie out of that breast, whencefrom issued this Precious licour) prepareth the readers (for other Euangelists) with a most profound & diuine preface, that after vnderstanding such an admirable mystrie, penetrating the depth of his reasons, they might be induced to beleue it, *sciens Iesus, &c.* Iesus knowing that his father had giuen him all things into his hands, and that he came from God, and returned to God, he rose and prepared himself to wash his Disciples feete, thereby insinuating with what puritie of soule the faithfull ought to participate the dainties of this table. In which compendious wordes hee yeeldeth three reasons, why it concerned the office, functions, and dignitie of our Sauiour, to institute this regall sacrifice. First because he being ordained by God our high priest, according to the order of *Melchisedech*, and consequently
hauin

Ioh. 13.

I

Psal. 109.

having commission to institute a sacrifice Hebr. 7.
 in bread and wine after that former: since
 therefore God hath deliuered all things
 into his hands that appertained to his fa-
 thers glorie, his own honor, his Church es
 saluation, and dignitie of them all: it
 was most decent, that hauing receiued
 all, his sacrifice should comprehend all,
 and be offered to God in recognition of
 all, the which could not bee any other
 thing then God, who is all in all. Secondly 2
 because that knowing he came from god,
 that is, he issued from his father by natu-
 ral, necessarie, eternal generation, equal in
 perfection, & vnited in the same essence, it
 did behooue him not to offer vp any mean
 present or base gift: no it could not stand
 with so soueraigne a maiestie, to institute
 any such sacrifice as could bee contained
 within the limited borders of humane
 or angelicall capacities: for if that vaine
Alexander, though proudly, yet truely,
 vaunted, that Kings ought not so much
 attende to whome they giue, as who
 they are that giue, howe much more
 did it concerne our Sauour Christ, king
 of kings, to offer a condigne present to
 his father, the Monarch of the worlde?

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wherefore, as all his actions wherewith hee merited, were of infinite value for the dignitie of his person, euen so this sacrifice was to bee ordained of infinite prize, for the substance of the same: for there was no gift answerable to eyther of theyr dignities, or suitable to their Maiesties, but a sacrifice containing God, for nothing but God can be infinite in substance, for which reason wee haue God the giuer, God the receiuer, and God the gift, the which sacred consort cannot but yeelde a most sweete harmonie.

3

Thirdly, knowing hee was to returne to his father, where incessantly the incense of his prayers were to ascend: therefore, as he accompanied them in earth with this immortall sacrifice, so hee woulde not haue them destitute in heauen, for although he be in heauen, yet hee it is, as fathers commonly doo teach, that offereth vppe this sacrifice: the priest representeth his person, and therefore he saith not, *Hoc est corpus Christi*, This is the bodie of Christ, but *Hoc est corpus meum*, This is my bodie: after the same manner as Christ spake then him selfe. And for which cause Christs priesthood is called eternall, because

Cyprianus
De cena
Domini.
& epist. 53.

cause he, vnto the worldes end, will neuer
cease to offer it. Blessed be this sauiour
for euer, who so diuinely prouided a sa-
crifice correspondent to his fathers
maiestie, his owne glorie, his
churches benefite, and e-
uery Christians
profite.





*The fortie one cause, con-
taining ten Chapters.*

To discouer vnto vs the ineffable
loue of God.

*That the loue of God in this blessed sacrament
cannot be comprehended: and of foure loues
concurring in it. Chap. I.*

WHen I enter into the profounde
abisse of Gods loue, the base of al
benefits, & life of all other loues,
it seemeth I am calmed in the
boundlesse ocean sea, where on each side
beholding the four quarters of the world,
I can discouer nothing but an immensue
and an endlesse wildernesle of water. If I
look vpward to heauen, I see those lamps
of light couered with a misty fogge. If I
looke downeward, I finde a fragil barke
leaking on all sides, that is, if I conuert
mine eies in this sacrifice of loue to the in-
stitutor, to God, in whose glorie it is offe-
red to the humanitie of Christ which is
offered

offered to the deuoute and feruent soules
 which participate of this offering, I finde
 no bonds nor limites, all affections swell
 so mightily: and like foure riuers deriued Gen. 2.
 from one fountaine in Paradice (I meane
 the essentiall loue of God the holy ghost)
 to finish in the infinite sea of al loue God
 himselfe. Aboue my head what find I but
 cloudes and darkenesse in him whom this
 loue most concerneth, God almightie?
nubes & caligo in circuitu eius, a cloude and Psal. 96.
 darkenesse round about him, whome Na-
 zianzene well compareth to a lightning,
 which vanisheth from our sight, before
 we can firmly fix our eyes vppon it. If I
 consider my selfe and my perfections, the
 which my crasie soule leaketh on euery
 side, I cannot but be afraide to intermedle
 with suche mysteries, since so deuoute a
 Prophet as Isay durst not speake of god Isa. 6.
 to the people, because his lippes were de-
 filed, nor would attempt so difficult an in-
 terprise till the Seraphin had touched the
 with a burning cole, taken from the Altar
 of God, where fire did euer glowe. But
 shall we speake nothing then of the loue
 of god, the principal cause of this sacred
 supper? because we haue so many dainties
 set be-

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before vs, shall we die for hunger? no, no;
I hope the Angell of God in earth hath
not once, but a thousand times purified
my lips with this blessed & burning coale
of heauenly fire, taken from gods holy al-
tar, and the verie same that comforted the
heart of his Prophet: therefore by his
grace I will deliuer such discourses as hee
in this sacrament hath vouchsafed (as I
hope) to deliuer vnto me, remembering al-
wais, that whatsoeuer can be said of mor-
tall men in commendations of such a my-
sterie, is as far beneath it, as men beneath
God, and therefore God commaunded in
the eating of the pascal lamb (a most liue-
lie Image of this sacrament) that they
should deuoure, (that is, swallow downe
without chewing) the head, the intralles,
and the feet: But to what end good lord,
such immodestie? had not these partes
most neede of chewing, where there is
most bones, gristles, and sinows? god que-
stionlesse had a further reach then that
present sacrifice: hee aymed at this sacra-
ment, where the head, the intra'les, & the
feete of this lambe must perforce bee
swallowed, for the head of Christ is his
diuinitie, *Caput Christi Deus*, The head
of

Exod. 12.

1. Cor. 11.

of Christ is God: the intralles the secret and inexplicable maner of his supernaturall being, vnder the garments of bread and wine, as the intralles of beastes lie in secretest place of their bodyes, veiled with the skinne and flesh: by the feete scriptures commonly vnderstand affections, therefore Christs Godhead, his maner of being, his inexplicable affection, and loue must be swallowed downe: wee are not able to comprehend any of them, and therefore all we say is too little.

That God instituted this sacrament for loue. Chap. 2.

THe nature of loue is so sweete, so precious, so prized, so feeding fainting soules, that in the verie maine of crosses and aduersities, the loue of God rendereth a most sufficient counteruailing consolation: wherefore, as it is neither loathsome nor tedious to loue God, so neither the long thinking, nor discoursing can be noysome or fastidious, crauing therefore the sacred gale of the holy Ghost, I will lanch forth aloofe from the shoare, and saile into the deepe.

It

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It is a most auncient and vndoubted trueth, that all giftes which God bestowed vpon the worlde, for the vniuersall or particular good of men, proceeded from the inexhausted fountaine of his loue. For which cause the blinded Philosophers could say that loue created this world. For what is loue? to wish wel to one, to reioice in his good, to procure his good, to defend him from euil, to communicate vnto him his treasures, to make him partaker of his secrets. Al these actions, either be loue it selfe, or such effects and fruites as can not be separated from loue. Therefore if god freely of his owne accord, without any interest for our good, graunted vs so great a gift, who can doubt but that it springeth from loue? Moreover, his intention in giuing discovereth sufficiently the ground of his gift: For what cause gaue he it? To vnite vs together with him. And for what end this vnion? That he seeing himselfe sealed in vs, might haue a sufficient and worthy object of his loue; and wee seeing the same engrauen in him for a mutual resemblance, might bee inflamed to affect him. For what cause gaue he it? To imprint our soules with the life of grace.

And

And why? that he might loue vs, and wee him, for these be the proper effectes and fruits of grace. For what cause gaue he it? To be a means to obtain life euerlasting. And why life euerlasting? That there we might with the full power of our heartes exercise that loue & charity *que nunquam excidit*, which neuer falleth away, that there the sailes of loue might swell with the full winde of the holy ghost. Finally, discourse ouer all those causes wee haue alleadged. you shall finde them euery one grounded in loue. And therefore let it be lawful for me to call this Sacrament a mirror, a mappe, a flame, a life of loue, & interpret *Eucharistia bona gratia*, good grace, a singular fauour, a superexcellent loue. Moreouer, whosoever wil runne ouer the effects of loue, and therby discover the origen and fountaine of this vaine of life, he shall finde them most liuely in this little world of al pure loue depaynted. The fruits of loue be these, vnion, zeale, extasie bountifulnes. Foure riuers al issuing from one spring: and as this Sacrament, and the incarnation of Christ, of al the wonderfull works of God most manifestly declare his loue, so it were not amisse to declare the effects

1. Cor. 13.

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effects of loue in them both, that the resemblance of both might render the matter more plaine: yet to auoide prolixitie, I will content me with the Eucharist, for by this the other may be conceiued: but first of all let vs see what wee vnderstand by these effectes.

Vnion.

All perfect loue requireth a certaine vnion in substance, as was declared in the eight cause: but for that amongst men this was vnpossible without the destruction of one or both, therefore they procured all these vnions, which honesty & puritie of loue affect, and these are to be of the same iudgements and opinions, the same wills, desires, and affections, the same table and diet, the same place and presence, the like garments and attire, and finally, to expresse one another in all things as neere as they can.

Zeale.

Zeale after two manners proceedeth from loue. First, zealous friends cannot tollerate any iniuries offered to their friends, but procure with greater, or as great diligence to defend them, their credit, goods, life, or what else appertaineth vnto them as their owne. Secondly, zeale cannot suffer consorts in loue, and therefore

fore experience teacheth vs, what a grieve it is for the husband to haue a conceit of a riuall.

Extasie likewise abstracteth, or haleth Extasie a louer from himselfe, and causeth him rather to liue there where he loueth, then indeede where hee liueth, for the force of loue transporteth excessiue his minde, cogitations, and affections, from his owne affaires, and enforceth him to attende and procure whatsoeuer concerneth his friend: sometimes also it leadeth the soule so farre, that it is almost abstracted from the bodie, as diuers saints were rauished so with the loue of God, that they liued many daies in profound contemplation, feeding vpon the food of life, not taking any corporall sustenance.

Bountifulnes waiteth vpon loue, as a most Bountifulnes faithful seruant, for friendes cannot but communicate their goods one with another, who before by friendship had communicated their hearts, & therefore they present one another with gifts, as signes of that good will they carrie in their minds, and to remonstrate vnto the, that as they haue taken possession of their harts, so also they may command them in their goods,

M

for

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for *amicorum omnia sunt communia*, among friends all things are common, and he that hath giuen the greater, will not sticke to impart the lesser: these effectes I haue set down cursorily, bicause the exact treatise requireth a whole booke, onely to shew how in this sacramēt God shews them al.

That in the sacred Eucharist God effecteth all those vnions which proceed from loue. Ca.3

AS I said before considering the admirable loue that God hath declared, by deliuering this sacrament to the world, that I was calmed in the Ocean sea, in the which similitude if we persist, I thinke I shal be able in part, to vnfold the vnion in substance, betwixt Christ and our soules, in the blessed Eucharist: for as the Ocean sea surcharged with an infinite multitude of waters, dischargeth it self in the Mediterranean and red seas, for the benefit of the inhabitants of Europe, Afrike, and Asia, not diuiding it selfe from them, but rather, by their meanes becometh vnited to those coasts wheron they border, and the wombs wherein they lie: by which means the treasures of the one may be

be transported to the other, and the inhabitants of the vast Ocean may haue free passage into the red and Mediterranean.

Euen so the endlesse goodnesse of God swelling inwardly with an immensue loue, dischargeth himself in these two seas of loue, the redde by the incarnation of Christ, & the Mediterranean by the institution of this sacrament: yet the main Ocean of his diuinitie remaineth vnited to his humanitie, and thereby bordereth vpon those soules whom he bathed with his blood, and is conioyned with the breasts of thē who receiue into them this Mediterranean sea, by which vnion, the Citizens of heauen may passe freely among the colonies of the earth: therefore as Christs diuinity was substantially vnited to his humanity, euen so his diuinity and humanity are vnited in this blessed sacramēt to their bodies & soules who feed at this table: and as from his diuinity proceeded all those graces & fauors wherewith that sacred humanity was spiritually annointed, euen so frō his humanity linked with his diuinity issue all those sweete vertues & graces for the which this blessed bread was ordained. And therefore, as betwixt the sacred huma-

tie of Christ and his diuinitie, there was a most diuine, reciprocate, ardent and continuall loue: euen so betwixt our soules & Christ, there should rise a mutuall flame, if we faile not, he cannot be defectuous. And as that sacred humanitie (like the needle toucht with the adamant looketh euer towards the pole starre) was alwayes directed by his diuinitie: euen so ought wee in all our actions to square our intentions according as our Sauour teacheth vs, whom we holde vnited in this sacrament: because he was giuen to vs as our maister, our doctor, and teacher.

Much more might be sayd of this substantiall vnion, but because it hath beene partly touched before, partly, because I intend not here to deliuer all I think may be said, but only to touch some few points or superficiall heads, leauing the rest vnto the prudent and discreet Readers of godly meditations. As for all other vnions which are rooted in this coniunction of our soules and bodyes with Christ, briefly they may be declared. For by this Sacrament wee come to participate many of these conceites which, heere GOD reueileth, and maketh vs partakers of, that

Union of
conceits with
Christ effected
by the
Eucharist,

that were most darke and hidden from nature : because the very myltery it selfe openeth the eyes of our vnderstanding, to wade deeper into the secrets of nature, than euer philosophy could haue induced vs; as that a substance can be wholly spoiled of his accidents, that the accidents can exist without the substance, that a naturall body can consist intirely without extension or circumscription of place: finally, all these 20. difficulties, which before were proposed to this purpose may be inserted. Moreouer, here our mindes are illustrated, with the diuine beames which issue out of Christes humanitie, as in the 34. cause hath beene deliuered. And then our iudgements are right and true, when they come to be conformable to the rule of all true knowledge, that is, the infinite wisdom of God, the which we attaine to by knowing God himselfe: for in him, & by him, we shal come to perfect knowledge, the which this sacrament affordeth & *cognouerunt eum in fractione panis*, & they knew him in the breaking of bread : for Luke 22. which cause the wisdom of God inuited all those that would be wise, to come and drinke of her wine she had mingled

Proverb. 9.

1. Cor. 11.

**Union of
affection.**

in this sacrament. Besides, our Savior here submits himself to the iudgement of men, for he maketh them the surueyors of themselves, *Probet seipsum homo, & sic de pane illo edat & de calice bibat : qui enim manducat & bibit indignè iudicium sibi manducat & bibit, non de iudicans corpus dominum*, let a man proue himselfe, and so let him eate of that bread, and drink of the chalice: for he that eateth and drinketh vnworthily, eateth and drinketh iudgement to himselfe, not discerning the body of our Lord. If they iudge worthily, he entreth, if vnworthily, contents himselfe to accept their peruerse sentence, as he was content to tolerate the vniust iudgement of Pilate. Therefore the mysterie it self, the effects therof, the vse and practise, shewes that God pretended an vnion of conceits in this Sacrament. The vnion of wil & affection we see most manifestly here effected: god loueth him selfe infinitely for his owne natieue goodnes, and here he giueth vs the life of grace and charitie, to helpe, to animate, to inable vs to loue him. God commaundeth vs to call in remembrance his death & passion, and here good soules afflict their souls with internal griefe and compassion. God intended to giue vs this mystery for a per-

petuall sacrifice to bee offered vnto him: and here the religious christians confirme their willes with his, and daily offer it.

When I thinke of the vnion of friends, who eate at one table, what ioy and mirth they conceiue in such imperfect refecti-
 ons and transitory societies, and conferre them with this sacred banquet, it seemeth no otherwise than to compare a painted dish of meate with one that is reall & substantiall, because here all that eate, feede of the very same, they receiue ioys of the soule: but especially to our purpose those that communicate at this table, eate of the same dish Christ ate on himselfe, for hee did eate this food we feed vpon: and thus he was *verè commensalis*: And besides, hee is the meate it selfe, that neuer was yet scene in the world.

Union in
company.

The vnion of presence and place our Sauour knew well concerned friendship and loue: therefore, as one that went into forren countries, he thought it not conuenient only to leaue a ring, a bare memory, but hee included himselfe in this ring of bread, he made himselfe the diamond, and so didde departe in externall shape and forme, but not in substaunce. Besides,

Union in
presence,

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what neerer vnion of place can there bee then in one breast, which is the dearest & presentest place that any man can desire: the which that Ladie well declared, who after her husbands death, for extremity of loue, could not permit his hart which had loued her so intirely, to be buried in any other place, then in her own breast, & for that effect she dried it to powder, and so intembred it in the dearest, presentest, and cheefest place shee had, that was her owne breast, the nearest roome adioyning to her heart. What other vnion affecteth loue, which here we see not effected? for attire heere is no diuersity, since one scate serueth both, & Christ entering the body of a begger, is clothed with rags, and harbouring vnder the heart of a king, is apparelled with scarlet & purple? What other vnion can wee desire? a societie of Souldiours in warres, loe here Christ and wee bee made commilitones, both fighting against our spirituall enemies, as in the eleuenth cause was deliuered: therefore, if those wicked complices of *Catiline*, before they attempt their trecherie against *Cesar*, drunke all of one cuppe of their owne bloud, to make them more bolde

Diners other
vnions.

bold and linked together, and it prevailed so much, that they all lost their liues before they failed or fainted to effectuate their conspiracie: howe may wee not bee accounted cowards and dastards if we flie away, if we faint in battaile, if wee leaue Christ, and runne to serue his enemies, since we haue promised fidelitie, and hee with his bloud hath inrolled our names in no better table then our owne hearts? Since we haue both drunke the bloud of God, what other vnion can we thinke of? Saint *Paul* said children communicated in *Hebr. 2.* flesh, and therefore to be like them he participated the same: but here we may say, because children did eate flesh, bloud, bread, and wine, therefore hee tooke the formes of them all. By this it appeareth how this sacrament may bee called communion, since it causeth so many vnions in substance, in secrets, in opinions, in affections, in desires, in diet, in place, in attire, in warre, in resemblance of naturall inclination.

*That God shewed the second effect of loue in the
Eucharist, that is, zeale. Chap. 4.*

Nature hath printed in the heart of euery sensible creature, of most necessarie

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fary instinct for their preservation, that is, not onely to loue themselves in procuring good, but also in auoiding those euils which may impeach their health or conuenient being: yea she hath lent them armor to defend themselves, & to impugne their aduersaries. Amity the cosin germaine, or rather, brother of this natural inclination, in like sort affecteth, not only the good of the beloued, but also protecteth & defendeth thē, inuading those, who either molest or iniury his friends: this we see most manifestly in beasts, who for loue of their yongones attēpt extreame perils, esteeme no dangers, inuade their enemies, fighting til death. The like we may proue in kinsmen, who esteeme al iniuries offered their allies to redound to their ignomie, and therefore by the law of amity they endeuor to protect thē. Yea our sauior Christ touched with this zeale (for so the scripture calleth this effect of loue) seeing the temple of his father ordained for prayer & sacrifice, by the sacrilegious Iewes prophaned with theft and marchandize, mooued with indignation against them, regarding neither the gall of their phrases, the malice of the Scribes, nor the greedie mindes of the
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the Marchants, but presently cast them out of the temple, such was his zeale of his fathers glorie, that hee could not tollerate to see him dishonoured, where he ought to haue bin worshipped. The like zeale, if no greater, boyled in that sacred breast when hee instituted this sacrament: for although he eternally did foresee, that most sacrilegiously this sacred foode of Angels shuld be blasphemed by infidels, troden vnder foot by heretikes, mangled and crucified by Iewes, harbored in most vgly and polluted soules, by wicked christians, yet for the zeale of these good catholikes he knew were deuoutly & religiously to receiue him, weyed nothing, iniuries, blasphemies, dishonors, treading or trāpling, cutting, slicing, burning, or baking, so that he might vnite his elected vnto him, indue their soules with grace, bring them to the ioyes of heauen. O zeale of all zeales, O loue of al loues, most worthy of God, to permit himselfe to be trode vnder the feet of wicked sinners, to exalt his faithfull to fellowes of angels. O holy *David*, thou thoughtst man was greatly extolled, because that God had laide vnder his feet *Oues & bones & pecora, Sheep, & oxen, and*
beasts

PL. 8.

beasts of the field: but what wouldst thou haue saide, if thou hadst seene Christ in an hoaste, and for thy loue permit an heretike, to treade him vnder his feete, but *Magnus Dominus, & laudibus nimis, magnitudinis eius non est finis*, our Lord is great, & most worthy of praise, and there is no end of his greatnes. O that wee could immitate in parte this zeale of Christ, and by gratitude acknowlege this singular benefit. Ah who would mone imprisonmēt, for the zeale of confessing that faith which hee appointed? Who would bee grieued with fetters, stinch, grosse fare, hard beds, restraint of liberty, losse of life, to glorifie him who is so zealous of our eternall glory? Ah deere christian, imagine to see the Iews or heretiks pricking this sacred, angelicall, and diuine hoast, with pinnes and kniues, in contempt of Christ & his religion, & all for thy cause, for that he instituted this sacrament for thee, to receiue & determine whatsoeuer shuld befall, to remaine so long as those formes retaine their nature & force: wold not such an horrible spectacle on one side make thee tremble, and on thother side, the patience and loue of Christ dissolue thy

thy heart, into a maine of teares? yet too often such cases haue fallen, and many in *England* God knowes, haue bin present at such terrible tragedies, god pardon the actors. Moreover this sacrament was instituted for many effects, the which all argue the zeale of the institutor, for hee did not onely ordain it as a meate or a conduct of grace, to confer many celestiall fauors vnto vs, but also as a medicine to remoue many euils from vs, for doth not this preservative from prison diminish the flames of concupiscence? doth not this fountaine of light expel the cloudes of ignorance? doth not this life of grace abolish the death of sinne? doth not the heate of this boyling bloud, reuiue the remissenes and coldnes of our charitie? all these euils, and more, our zealous Sauour did well foresee and prouide for, in the institution of the Eucharist. The second sort of zeale (which permitteth no consorts in amitie, that preiudicate the full scope & ample possession of the heart) as pregnantly appeareth in this sacrament as the first, because hee that commeth hither vnprepared, not so disposed as this Table requireth, catcheth his iudgement. For, what reason? because

because he diuideth his loue, for in euery transgression of Gods commaundement, the sinner preferreth the loue of the creature before the Creator, and consequently, violateth that fidelity the spouse ought to the spouse of her soule, by making the creatures riuals with God, the which iniury GOD will not tolerate, for he intendeth to be beloued wholie, and entirely, and will haue no loue preferred, nor equall to his. The Diuell would be content to haue halfe our loue, because, by theft hee stealeth that belongeth not vnto him, but God, who is our Father, will haue it whole : as those two women which sued in contention for one childe before Solomon, the true mother would haue all or none, the false mother was contented with halfe, *Nec mihi, nec tibi, sed diuidatur*, Neither to me, nor to thee, but let it be diuided, sayde shee that would haue depriued the true mother of her right. Likewise Pharao was at last well contented that the children of Israel should depart out of Egypt, but he would they should leaue behind them their herds of catel and flocks of sheepe: so the diuell would iuggle those soules he cannot

1. Reg. 3.

Exod. 10.

cannot draw to heresie or atheisme, with bestly delights & sensualities, that therby he might dismember their harts, & diuide them with God. But what said Moses? we wil go al, men, women & children, cattell, sheepe, there shal not remaine so much as the hooft of a beast in Egypt : So ought good soules to say, who prepare theselues deuoutly to receiue this bread of life, we will offer our selues wholly to God, bodie & soule, wits and wils, all we know and all we can, there shal no part of vs be left vnconsecrated vnto him. And indeed let vs really, and with sound iudgemēt consider without any particular inordinate affection : if my Sauior giue me himselfe wholly in his person, his soule & bodie by most intire & perfect loue, alas why should I diuide my affection from him? why should I not sacrifice my selfe wholly to him, who dooth sacrifice him selfe heere wholly for me? since I know certainly my loue can neuer be perfect except it be consummated in him. Besides, what an extreme iniury do I offer him, to prefer any before, or make equal with him? is not this to plaie the part of the Iewes, who refused Christ & demanded Barabas? is not this to spoile God

Matth. 27.
Marke. 25.

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God of his regal crowne and dignitie, and set it vppon the head of a miserable creature? For if God be God, then hee must be loued as God, and aboue all, and all for him, because so eminent a maiestie, the title of creation, conseruation, redemption, iustification, and glorification, exact it of vs.

That God in this sacrament sheweth a certain extasie of loue, which is the third effect. Ca. 4

THe learned diuines following that notable saying of Saint *Dio: Areopagita*, *Deus passus est extasim prae amore*, God suffered extasie (in his passion especially) for loue, conclude that in verie deede our sauiour Christ was after a certaine manner abstracted from himselfe for loue, the which although it seemeth something harsh, and hard to be admitted, yet in verie deede the effects were such, that hee seemed, for loue, to haue forgotten himselfe, his maiestie, and glory, to remember vs, for so saint *Paul* insinuateth in these words: *exinaniuit semetipsum, formam serui accipiens*: hee exinanted himselfe, taking the forme of a seruant. What is this
exin-

Phil. 2.

exinanition but an extasie, an abstractiō
 from his glory, maiestie, and highnes? he
 made himselfe mortall, passible, little,
 subiect to hunger, thirst, heat and cold,
 labour, sweat, and wearines: who was im-
 mortall, impassible, immensue, who fee-
 deth the birdes of the ayre, the fishes of
 the sea, the beasts of the land, the lillyes
 of the field, the angells in heaven: he lieth
 in a manger hungry and cold: and he
 of whom was principally saide, *non accedet* Psal. 90.
ad te malum, & flagellum non appropinquabit
tabernaculo tuo, No euill shall come neere
 thee: nor no scourge approach to thy
 tabernacle, rauished out of himselfe for
 loue was made *vir dolorum*, a man of griefs Isa. 53.
 suffering so many and so horrible paines,
 that no mortall man can tell whether he
 shewed more loue in suffering for vs, or
 in glorifying of vs. But let vs now suruey
 the extasie he fell into, by instituting this
 sacrament, if it was an extasie to euacuat
 himselfe in shew of deitie, by taking the
 forme of a man. What, doth he not suffer
 a greater extasie here, by taking the form
 of bread? for there he tooke the shape of
 a reasonable creature, but heere he bea-
 reth a shew of an insensible substance. S.

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Gal. 2.

Acts 9.

Paul speaking of his extasie, affirmed that Christ liued in him, *Viuo ego, non iam ego, vivit vero in me Christus*, I liue, now not I: but Christ liueth in me. If Christ liued not himselfe, but in S. Paul, and other faithful of his church (of whom he spake as of himselfe, *Saule, Saule, cur me persequeris*, Saul, Saul, why persecutest thou me?) through the force of loue and affection (*Quae potius vivit ubi amat, quam ubi animat* which more truly liueth where it loueth, and not where it liueth) how much more truly may he say who claspes Christ in his breast in this sacred Eucharist, *Viuo ego, iam non ego, vivit vero in me Christus*, I liue, now not I, but Christ liueth in mee? And let any reasonable man iudge if Christ here seeme not to put off, and vnapparell himselfe of his maiestie and glorie, permitting himself to be closed vnder a husk of bread at the Priests will, staying dayes and nights attending in the tabernacle to receiue our supplications, permitting infidells and heretikes to abuse, and sacrilegiously to handle him entring into poisoned soules, beggarly lodgings, and al indecent places that either malice or infidelitie can inuent: yea in some sort the extasie

he here surpasseth the exasie of Christ in his passion, for although there hee suffered, and here is impasible, yet there hee shewed himselfe by wordes, he answered for himselfe, he reprehended and argued them that offered iniuries, those blasphemies were for a small time, and those dishonours not so many: but here he neuer moueth, the blasphemies are innumerable, they haue continued in all ages. And therefore, when Moses and Elias talked with Christ in his transfiguration, *De excessu quem passurus erat in Ierusalem*, of his decease that he should accomplish in Ierusalem, that they might wel haue talked of this Sacrament, as I doubt not but they did, bicause, in very truth, both excesses of loue are admirable, and in mine opinion, *Habent se sicut excedens & excessum*, haue relation the one to the other, as the exceeding and the exceeded.

That God in the Eucharist sheweth his beneuolence, the fourth effect of loue. Cha. 6.

As the hearts of men lie hidden from their eies in the centres of their bodics, & the rootes of trees vnder the earth, in such sorte, as in themselves wee can not

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view their natures and qualities, yet nature hath taught vs certaine wayes howe to discover them, the heart by motions, colour, and pulse, the roote by the stem, branches, leaues, and fruit: euen so, loue harbouring in the bosome of the heart, cannot be perfectly discerned of mortall men (who wade into the depth of secrets by senses) in it selfe, but by some colours, the pulse, the fruit, some externall signe, and of al other, commonly it is declared by beneuolēce, bestowing of gifts, conferring of benefites. So as S. Iohn intending to make manifest vnto vs, the exceeding loue of God, touched this pulse, shewed this fruit, *Sic deus dilexit mundum, vt filium suum unigenitum daret*, So GOD loued the world that he gaue his only begotten sonne. And Christ himselfe declaring the loue of Mary Magdalen shewed the externall beneuolence and fruits of her affection by annointing him with oile, by bathing his feete with teares, by drying them with hir haire, and therupon inferred this comfortable illation, *Remittuntur ei peccata multa, quoniam dilexit multū* Many finnes are forgiven her, because she hath loued much: All faithful christians

Ioh 3.

Luke 7.

Christians that eat this fruit of life may easily
 perceiue the roote from whence it drew
 so sweete a substance to be the abisse of
 the loue of God. Yea I knowe not by
 what meanes there resteth imprinted in
 our mindes a certaine sent of loue. When
 we cal to memory this blessed sacrament,
 it seemeth to smell of the heauenly Or-
 chards of paradise which breath no other
 aire then the loue of the holy Ghost, for
 I think there is none so simple that at the
 first prospect of his conceit when he con-
 sidereth this gift presently imagines not,
 that it proceedeth from loue, and most
 truely might say, *sic Deus*. so God beloued ^{thou} ⁱⁿ
 the world that he gaue his sonne, that all
 those that did eate him, should not perish
 but haue life euerlasting. Yea, while I
 wade a litle deeper in this matter, I know
 not how, but it seemeth to me, the three
 persons in trinity contend which of them
 should shewe more excesse of loue by ex-
 cesse of benefites: not that there can bee
 any emulation or discention among those
 infinit louers and beloued, but that the ef-
 fects be so wōderful & exceeding, that we
 know not which to prefer. To the father
 we ascribe power, to the son wisdom, to

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the holy ghost goodnesse, because the father was produced by none, the sonne sprung by vnderstanding, the holy ghost issued by loue. To the fathers omnipotencie we attribute creation, to the sonnes wisdom redemption, to the spirits goodnesse, iustification. Now let all diuines set their heads together, yet they cannot decide which of these benefits ought most to bee prized: neuerthelesse (in my iudgement) I take our redemption to surpasse the others, because in creation God gaue vs the naturall life of our bodies and soules with this world, and all the furniture thereof for our vse and domonion. In iustification he imparteth the supernaturall life of grace, with sundrie vertues, gifts, and fauors thereupon attending: but in our redemption hee gaue vs the life of God, which exceedeth the others so farre as God exceedeth man. And in this sacrament his person, life, soule, and bodie, and therefore wel may we extoll this gift, seeing God so extolled it before vs, and say, *Quid bonum, & quid pulcrum eius nisi frumentum electorum & vniui, germinans virgines.* What of his is good? and what of his is beautifall, but the wheate of his elected, and

Zach. 9.

and wine that springeth virgins? for indeede it is either the cheefest or next to the cheefest. Much more might be intreated here of this effect, by expounding all the circumstances of this gift, who giueth it, what is giuen, with what effect it is giuen, to what ende, with what cost, howe deare to the giuer; but because partly they were handled before in the three & twentieth cause, of Gods liberalitie, shewed in the institution thereof, partly because I meane to touch it a little beneath, partlie for that all the causes wee haue alleadged are particular benefits that God bestowes vpon vs in this precious gift; for these reasons I will omit much that might be saide, concluding only, that as great as God is, so great is his gift, and as great as is his gift, so great the loue from whence it proceedeth, and as great loue the gift it selfe requireth of vs, if we were able to afford it, but since we cannot answere one for thousands, let vs confesse our defectes, open to him our desires, and require our sauiour whom we receiue, to supply our wants.

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*That God sheweth all diuersities of loue in
this Sacrament. (ba.7.)*

OUr louing Sauior was not contented
to vnfolde vnto vs the excelsse of his
loue, and the effects thereof in this Sacra-
ment of loue, but also he hath vouchsafed
to expresse all the diuersities and sortes of
loue. The which I finde among Diuines
and morall Philosophers to be in number
foure. The first is, a loue of account or
price, for we are prepared by it to prefer
our friend before our goodes, our fame,
our owne dangers or life. The next may
be called loue of feruour or vehemencie,
as we see yongmen more vehemētly loue
their companions than they do either fa-
ther or mother, neuertheles they had ra-
ther their friend shoulde die, than father
or mother, if it were left to their election,
because they loue their parentes after a
deeper rate than their companions. The
other they terme extensiuē, diffused, or a
loue common to many, as the loue of a
king towards his subiects, a bishop toward
his flocke, a father to a multitude of chil-
dren. The last and easiest to be discoue-
red

1
Amor appre-
tatiuus,
A prizing
loue.

2
Amor inten-
siuus,
An intensiue
loue.

3
Amor exten-
siuus,
An extensiuē
loue.

red, is a certaine familiar and tender loue, as mothers beare to their infants, to whom they shew more signes of affection than to the elder, howbeit they prize the elder much more than their yonglings. It was most conuenient, that God instituting a Sacrament, proceeding from an abillie of loue, and ordained to mooue men to loue, should comprehend in it all sorts of loue: for if that Manna had all sorts of tastes to delight the tongue, surely reason required that this heavenly foode should containe all sortes of loue to delight the will, the which most plainely shall appeare by the next discourses.

4
Amor fami-
liaris,
A familiar
loue.

Sap. 16.

*That God sheweth a prizing loue in the
Eucharist. Cha. 8.*

Certaine vnlearned Philosophers considering the subordination of all creatures in this worlde to man, the heauens, the sunne, moone, stars, elements, stones, mettelles, mineralles, fishes, beasts, foules, with al that belongeth to euery one, in fitting and seruing him to some purpose: & besides, thinking their gods had no other felicitie than the rowling of the heavenly spheares,

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spheares and disposition of this inferiour worlde, concluded that the gods were made for men: and in very deede, if their principle had bin true, no man could haue denied their ilation. But what would they haue inferred if they had seene christians eate their God? Questionlesse they might much more euidently haue confirmed their opinion. For when I thorowly consider with my selfe that god could die for man: and besides, would giue himselfe to him for meate, me thinkes if I had no other matter to meditate vpon all my life, this woulde serue men, by weighing the weaknes, miseries, and infirmities of men: and after, comparing them with the perfections of God: and then to see that God would make such an account of man, that hee would debase himselfe almost to nothing for his loue. This I say might cause the Seraphins to veile their eyes for wonder, and mortall men to be rauished with admiration. If a friend doe spend but his goods for his friend, so that of a rich man he becom a beggar, who would not think this loue exceeding? Or howe few examples can we find of such amitie, although the occasion bee offered very often? But
how

how few will staine their credite, almost with a meere suspition to fauour theyr friends in any cause of great importance? But how much lesse offer, and effectually giue their bloud for loue of their friend? O blessed Saviour thou art the onely true friend, who if all forsake vs, will receyue vs, and not onely impart vs thy goods, but thy honour likewise, and bloud to eate. If there were a father, who so affected his sonne, that he could spare no cost to help him to recouer his health, & for that end bestowed halfe a score such Cordialles as Cleopatra the Queene of Egypt eate one after her supper (dissoluing a pearle shee had for a pendent with vinegar which was valewed at 30000. pounds,) there is no man but he would iudge he prized extreamely his sonnes life. Yet what haue pearles to bee compared with this Sacrament? if God should conuey all the masse of this world, all the golde and siluer, all stones and iewelless, all creatures liuing, men and Angels, into a one bit (as no wise man can deny it to be possible) and would present this to thee, and say, lo, I giue thee all this to loue mee: woulde not all men iudge that god prized thy loue exceedingly? for

Plutare. in
Auton. Plin.
libr. 9. c. 25.

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for which he offereth so great a prise? and al this he performeth in this sacrament, & by thousands more. For al that is visibie or inuisibie in this worlde and ten thousand worlds more, our blessed Christ the secōd person in Trinity, which heare God freely bestoweth vpon vs in most noble and eminent manner, comprehendeth. And what demaundeth he in recompence but

Proverb. 23.
Cantic. 5.

Fili, prebe mihi cor tuum, quia amore langueo?

Sonne, giue me thy heart, for I languishe with loue. Finally, muse & meditate with thy selfe night and day, and thou shalt not be able to imagine how God coulde haue declared more apertly the account hee maketh of euery one, then by imparting vnto vs this sacrament, for all the treasures in heauen and earth are herein contained. By this plainly appeareth the disloyalty, ingratitude, and base mindes of too too many in Englande, who in their hearts know and approue the catholique Religion, and yet for feare of leessing their worldly pelfe, for some inordinate affection to their family, for some desire to enioy the pleasures of the world, they most cowardly and vildely deny their God, by making profession externaly of a false religion.

ligion. In what case will they bee when they shal appeare before the tribunal seat of Christ, who most iustly may condemne them, and infallibly will condemne them for preferring a litle trash before so precious a treasure, and selling their hearts to the world for three miserable mites, and denying it to him for infinite millions?

That God sheweth in the Eucharist a most intensive loue.

Chap. 9.

THe vehement loue of God in the institution of this sacrament, our sauiour well declared, before he came to deliuer vnto his Apostles authority to spread this heauenly fire about the world, in saying: *Desiderio desideravi hoc pascha manducare vobiscum, antequam patier*, With a desire I haue desired, that is, according to the Hebrew phrase, most vehemently I haue desired, as one should say, after my desire, yet still I desire, (I can haue no ende of desiring) to eat this pasche with you before I suffer. Sweete sauiour, hast not thou for 3.yeres before eaten it with them, & why desirest thou now so earnestly to eate it? Ah,

Luke 22.

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John. 13.

Phil. 18.

Cantic. 3.

Apoc. 1.

Ah hee aymed at this pasce, this sacrifice figured by that tipicall lambe, the which neither hee, nor they had eaten before. The like affection Saint Iohn declarèth and confirmeth, by saying he loued them vnto the verie ende, that is, most vehemently, as *Chrisost.* and *Euthim.* interpret. And without doubt, if hee came like a giant running a race from heauen to earth, for desire to vnite his person with our nature in his incarnation, he will post it to ioyne both person and nature with our soules in the Eucharist, as the spoule saide in the Canticles: *Ecce dilectus meus venit sulciens per montes transfiliens colles*: Lo, my loue commeth, discending from mountaines, and running ouer hils, because the incarnation here taketh a most compleat effect, by the reall application of Christs bodie to ours. But for that (as *Aristotle* saith, and experience teacheth) loue delighteth not so much in generall, as when it is minsed in particular, euerie condition and qualitie being considered, therefore let vs wey the fauor & vehemencie of the loue of God, the cōditions, properties and prerogatiues, al which S. Iohn in his reuelation had opened in a vision of Christ, which

which appeared vnto him, and after a corporall forme depainted, that afterwardes of all posteritie they might be better perceiued: hee saw one like the sonne of man apparelled with a long robe, girded to the breast with a girdle of gold, his haire was white like woll or snow, his eies like a flame of fire, his feete like brasse glowing in the furnace, his voyce like the voyce of many waters, he carried in his hand seuen stars, & out of his mouth issued a two edged sword, & his face was shining like the sun in his vertue. Al these darke mysteries signifie the vniuersal loue & prouidēce of Christ towards his church, & therefore this sacrament being one of the most principall signes of his loue towards his church, they ought to bee verified in it more euidently then any other: the long robe signified the Priesthood of Christ, for such a garment as heere is mentioned did properly belong vnto highpriestes, for this sacrament was instituted by Christ as our high Priest, and Pastour of our soules, to whome it did appertaine to prouide pasture for his flocke. This Robe was girded to his breast with a girdle of Golde, to signifie that what-
soeuer

John 6.

Phil. 39.

Heb. 10.

soeuer hee ordained or executed as high Priest was commanded vnto him by the eternall decree of the holy Trinity: For most certaine it is, that al ceremonies, sacraments, lawes, or statutes our Sauour ordained as man, for his Church, were ordained first in the supreme consistory of those sacred and indiuided persons: therefore the functions of his priesthood were girded with the precepts of God and restrained to certaine limits and bondes, for which cause he said: *Descendi de celo, non ut faciam voluntatem meam, sed eius qui misit me*, I descended from heauen, not to doe mine owne will, but the will of him that sent me. This girdle was of gould, because whatsoeuer God commaunded, or Christ as man obserued, proceeded from goulden loue and charity, and our sauour executed them with the purest loue of his heart: and therefore he said, *In capite libri scriptum est de me ut facerem voluntatem tuam Deus, meus volui & legem tuam in medio cordis mei*, In the head of the booke it is written of me, that I may doe thy will: O my God I will, and thy law in the midst of my hart: which words S. Paul applieth to our sauour Christ. Let vs now consider

der with what feruour or vehemencie of loue did he institute this sacrament: and because Christ loued vs both as God and man, eternally in heauen by his diuinitie, and in time, in earth by his humanitie: therefore lette vs first admire that which is diuine, and then that is deified, twelue conditions or properties of our sauiours diuine loue I finde vailed vnder these mysteries reuealed to Saint Iohn, first Antiquitie, second, Purity, third, Vehemencie, fourth, Fecundity, fift, Effecacie, sixt, Constancie, seuenth, Light, eight, Delight, ninth, Maiestie, tenth, Glorie, eleuenth, Liberty, twelfth, Iustice, all which I meane breefly to runne ouer.

First, Antiquitie.

THose snowie rockes and hoarie haire describe vnto vs the antiquitie of Christs loue, the which quality, the scripture commended in amitre, comparing old friendes to olde wine, and late friends to new wine, the which is both vnholosome for health, and mingled with many indigested dregs, neither must wee imagine, that this venerable bush preiudicateth
O the

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the vigour of loue, or argue the decay in affection, as it doth in nature, for legs of brasse declare the force, & fiery eyes the greenesse of youth and seruour. But how ancient is the loue of Christ, wherewith he iustituted this sacrament? beganne it when he was incarnated? no, before when he created the world, yet more ancient: millions of imaginary yeares conceiued in that abisse of vnlimited time before the creation of the world: yet more elder, how old finally? as old as God in that same poynt and moment of eternitie, when the second person in Trinity issued from the breast of his eternall father, in that same moment hee resolved himselfe to take flesh and deliuer it to his Church, in this venerable sacrament: *Elegit nos in ipso ante constitutionem seculi*, He chose vs in him before the constitution of the world, in which election, he prouided al means, both general & particular for his elected, to bring them to that glorious end. Moreover by the infinite comprehension of his diuine wisdom, he knew all those in particular, who were to receiue the benefite therof. And besides, that there was an infinite multitude whom he might haue created

Ephes. 1.

ted if it had pleased him, who would haue profited him more, glorified him more, v-
sed this sacrament better then those that he created would do: hee did foresee also how many were to receiue it to their perdition, how many to abuse it to their damnation, howe many to blaspheme it to their eternall ruine: and for all this, his loue was so great, hee determined to giue himselfe wholly to all, for the generall loue he bore to all, and in particular, to his elected. O what a comfort and consolation this point wel digested, wil minister to all good foules, who deuoutly participate this blessed food, when they consider that God himself had the present in particular before him, in the moment of his eternity, & did see most distinctly, and provide most infallibly for them, to eate this heauely Eucharist, euery time that in par- Luke 12
ticular they did communicate: for if a haire fall not from their heades without his care and prouidence, much lesse this angelicall foode falleth from heauen into their hearts. But what confusion may it bee to vs, when wee make reflection vpon our selues, to call to minde, howe greene our loue is to God, no blossomes

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appeare, it scarce as yet is budded. Alas
our hatred and iniquity is grayer headed
then our loue and amity: for first wee be-
ganne to hate him, then to loue him,
to proclaime open warres, then to sue
for friendshippe, and in the verie first
instant wee came into this worlde, wee
stood at defiance with him that made
the worlde, *Ecce in iniquitatibus conceptus
sum, & in peccatis concepit me mater mea:* Lo,
in iniquity I am conceiued, and my mo-
ther conceiued me in sinne, sayde one of
Gods canonized Prophets, and therefore
wee may well bee compared to Vipers,
who breake theyr mothers side, and rent
her in peeces before they be hatched. Is
this the first fruits of our life, to repay the
benefit of our being with dispight? Ah
pereat dies in qua natus sum, Lette the day
perish wherein I was borne, cursed bee
that day I was conceiued, to bee an enemy
to my God, O that it were not to be num-
bred among the daies of the yeare. But
what remedy now? we haue all been Gods
ancient enemies, lette vs nowv beginne to
bee his friendes, and since wee come in
the last houre, lette vs recompence with
feruour, that wee lost with lingering, and
alwaies

Psal. 50.

Job 1

Matth. 23.

alwaiescrie in our hearts, *Hen bonitas, anti-
qua sero te delexi*, O old goodnesse, too late
I haue loued thee, and for this auncient
loue to God the father, which wee re-
ceiue in this sacrament, in recompence
of our long stay and imperfection,

Second, Puritye.

THe eyes of Christ as cleare as Chri-
stall, and as fierie as a flame, represent
vnto vs two conditions of his loue, the
clearenesse, his purity, and the flame his
feruour: this purity of Christs loue de-
clared the spouse in the Canticles, com-
paring his eyes to Doves washed with
milke. It was not sufficient to resemble
them to milke-white Doves, but besides,
to signifie more purity, to Doves washed
with milke: *Quae lacte sunt lotae*, which Cantic. 5
are washed with milke. That golde wee
call pure which hath no other baser met-
tall intermingled, that water wee thinke
pure that is not stained with mudde,
that Wine wee say is pure that is not
allayed with water, that loue in like ma-
ner wee account pure, which is not affec-
ted

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ted with any proper interest or commodity, for if we discover one that professeth friendship, who wholly or principally aymeth at his owne gaine and lucre, rather than our goodwill and benefite, wee had rather haue his rowme than his company, because his loue is impure, and really hee seeketh more himselfe than his friend. In this blessed Eucharist, what interest can God pretend? to forgiue vs our daily offences, to nourish our soules, to be vnited to him, to instruct vs in faith, to confirme our hope, to increase our charitie, to deificate vs, to giue vs a taste of heauen euen in this life: if these bee his gaines, I must confesse that he intendeth interest: but if all these bee our good, without anie interest of his, well we may call his loue most pure and vnspotted. But some will say God is glorified by this Sacrament, all the world admireth his goodnes, praisheth his bountie, are thereby mooued to loue and serue him, But what gaineth he by al this? was not he as fully glorified before the worlde was made, in himselfe, as afterwarde? Yes doubtlesse, or else hee had not beene compleately perfite, and consequently, not God. And therefore,
when

when wee haue doone what wee can to him, wee are vnprofitable, although wee be bound to perfourme all hee commaundeth or exacteth of vs. Moreouer, all that we do to glorifie him, is our good, and a cause why he will glorifie vs, therefore if he intend his glorie therein, he Violateth no lawe of amitie, for that wee should loue and honour him as our chiefe good.

As pure as Gods loue is, yet from our heartes scarce can hee distill one drop of puritie: for suche is the best loue of all, that it carrieth some sent of our imperfections: not vnlike the water which in a Limbecke wee see distilled, that neuer ascendeth pure, but alwayes tainted with the filthy smell of a corrupted vessell, wherein the hearbes are baked: euen so our affections ascend in the sight of God for most parte, infected with some inordinate passion, some droppe of sensuality, some smoake of vaine complacence, some drosse of proper interest, *Ab Domine, imperfectum meum viderunt oculi tui,* O Lord, thy eyes haue scene mine imperfections, Psalme a hundred thirty eight: those eyes so pure ywashed vvith Milke,

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more cleare then cristall, I know loath to looke into this muddie fenne of my vnperfect soule, their seat is vpon the margins of flowing flouds of loue, thy father and the holy ghost: and aboue the little cristall riuers of celestiall spirits, who purely loue thee, and for thy glory serue thee. How then will they vouchsafe to looke vppon such darknes, accustomed to behold such brightnes? how can they but abhorre the marches of death, whose proper obiects are the fountaine of life?

Third, Vehemencie.

If eyes be scates of passions, windowes of affections, quiuers of loue darts, ryuers ioyned with the fountaine of the heart, it is no maruaile if Christ, intending to declare to S. Iohn, the force and fauour of his loue, appeared like eyes burning like a flame: because the fire that possessed his heart, could not bee contained, but required some vent. If the eyes of our bodyes had put on the garments of im.mortalitie, by which all senses are quickened, and new abilities added, we might reade in the eyes of Christ inhabiting this Sacra-

Sacrament, as in liuing bookes and maps of grace, the vehemēt loue which moued his diuinitie to institute this sacred Eucharist: but since we cannot with the eies of our soules beholde his deitie, nor with the eyes of our bodyes view his humanity, let it be lawfull for vs to argue his loue by naturall and moral reason: the which teacheth that wee must search the causes by effects, principles by operations, and according to the qualities and degrees of perfections in these, inferre the natures & degrees of perfection in them. The experience is manifest in luke warme water, in boyling water, and in a gloeing iron, all which participate heat: but because wee perceiue that one heateth more vehemently then another, wee doe conclude, that they all are hot, yet exceeding one another in degree of heate. Most true it is, that all supernatural gifts which proceed from God, and are imparted to men, issue from an infinite power, wisdom, and goodnes, because they cannot be effected but by God: yet this consisteth rather in the manner of their production, then in their substance or degree of perfection: as for example, Christ changed water into John 2.
wine

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wine in the mariage, the manner of working this miacle in an instāt with a word, without the helpe or concourse of any other cause, required infinite power: yet because the substance of wine, the degree and perfection of wine, was limitted and contained within the boundes of a special creature, therefore it required no infinitie of cause or principle. and therefore we see a vine can produce wine: But if God could create an angel of infinit vertue, perfection, or grace, then, not only the manner, but also the substance would exact the infinit power of God. By this discourse we may plainly conceiue, that this gift which GOD hath bestowed vpon vs, requireth, not only infinit power in the manner of producing it vnder the rindes of bread and wine, but also in the very degree and perfection: and consequently, being a gift, proceedeth from no limitted, but infinit loue in degree and perfection, because, the effects being infinit in degree, argueth a principle in like proportion, and therefore we may wel conclude, that this gift and Gods loue weyed both in a ballance haue not one dram of difference. What loue can equall this?
what

what greater excesse coulde God shew?
Nam infinitum est, ultra quod non est accipere.

A thing infinite, is that that recei-
 ueth nothing beyond it. If all the loues in
 the world, how ardent, how feruent, how
 vehement soeuer, were compared with
 this, they would appeare as little sparkes,
 in respect of the vast ocean fier that roul-
 eth vnder the moone. But if we adde here
 vnto the value of this loue, the dignitie
 and worth, the vehemencie therof would
 better appeare. For as one droppe of
 Christs bloud in this sacrifice ought more
 to be prized then millions of worldes, e-
 uen so one graine of this loue ought to be
 preferred before all the loues that euer
 were, are, or shalbe. For which cause our
 Sauour saide once, *Qui amat patrem vel* Matth. 10.
Luke 14.
matrem plus me, non est me dignus, Hee that
 loueth father or mother more then mee, is
 not worthy of me, that is, he deserueth to
 leese an infinit good, an endlesse loue,
 that preferreth a base and limited loue
 before mine: and for the same cause hee is
 worthy of eternall hatred who so little
 accounteth such excesse of
 friendshippe.

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Fourth, Fecunditie.

BY glaunces of eyes and words of mouth the heart exalteth the vapours of affections; And therefore our Sauour with eyes like fire, and voyce like the sound of many waters, discovered to saint Iohn the conditions of his loue, by the flame of his eyes, the vehemencie, by the noyse of his voyce, the fecunditie : for as the water which falleth from heauen rendeteth the earth fertill and abundant with flowers and fruit, euen so this sacrament embrothereth the soile of our soules with the flowers of vertue, and leadeth them with the fruits of good workes. Marke sayth S. Ciprian, what they do, and consider what they doo speake, who hungry and thirsting after righteousnesse, are satiated (hee meaneth with the Eucharist) what a holy odour that fulnes breatheth, good works, decent maners, chaste effects, quiet senses, that internall sinceritie spreadeth abroad. But who euer sawe water that restoreth dead trees to life? the Eucharist restoreth, and therefore it is called *panis vite*, the bread of life. What water could euer pre-
serue

Ciprianus
De cena
Domini.

Ioh. 6.

serue a tree alwayes in vigour, and enable it eternally to beare both floures & fruit? the Eucharist inableth *Qui manducat hunc panem viuet in eternum*, hee that eateth of this bread shall liue for euer. What water euer did change the nature of trees, and caused a crab tree bring foorth figges, or a briar to beare grapes? The Eucharist causeth, by bridling concupiscences, it changeth carnall affection into spirituall, and sensualitie into virginitie: what heavenly dew had euer virtue to make one tree produce al sortes of fruits? the Eucharist maketh, for by deifying the soule with grace it is disposed by theologicall and morall vertues to effect al good works, which are fruit to be presented to the table of God almightie. But it is to be considered, that the noyse was caused by a multitude of waters, for the loue of God doth not onlie fructifie the soule as water, but also it washeth it after a much more excellent manner than water, and therefore pruneth the trees, and trimmeth them. This water conuerted into bloud mixt with wine before consecration desired Dauid, when he was spotted with sinnes, saying, *Asperges me Domine hisopo*, Sprinkle me (O Lord) with hisope

Ibidem

Psal. 50.
Hab. 9.

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hisope dipt in bloud. What bloud? Not of
calues nor bulles, but figured by them, the
bloud of Christ. And what will it doe? *la-*
nabis me, & super niuem dealbabor, thou wilt
wash me, and I shal be whiter than snow:
for water of life so cleanseth finnes, that it
adioyneth a new beautie: as if there could
be a water, which washing a blacke More
did not only purge the filth from his face,
but also added a whitenesse which he ne-
uer had. Such effects worketh the Eucha-
rist: for it cleanseth, not onely the soule
from sinne, but also adioyneth a colour of
gold, a supernaturall brightnes, a partici-
pation of Gods deitie: and beautifieth it
so exceedingly, that it becommeth *Diuine*
natura consors, partaker of the diuine na-
ture: Other waters by washing consume
the substance of that they wash, but this
water is mingled with wine, & both con-
uerted into bloud, and therefore nourish-
eth, fortifieth, and addeth a new vigour to
the soule, like that bath of wine Lycurgus
ordained to wash yong infants withal im-
mediately after they were borne, to forti-
fie their ioints, corroborate their sinewes,
and with the heate to consume superflu-
ous moysture: other waters by clensing o-
ther

P. Pet. i.

*Plut. in Ly-
carg.*

ther things defile themselves, but this water remains in cristal purity, & rather ioyneth a new lustre of glorifying god. Many spots there be in nature which water cannot wash away: but there is no stain of the soule, but this bloud is able to cleanse it fully. Another water concurred to forme that noise which Christs voice resembled, & that had force to quench the thirst: for he that drinketh this cōverted water, shal neuer thirst againe, because Christ hath so registred it in S. Iohn, *qui bibit ex hac aqua non sitiet in aeternum*, he that shal drinke of this water, shall not thirst for euer: for as all medicines require a time for operation, so this Sacrament after a small time wil extinguish al inordinate affections, & fil our souls *ab vbertate domus domini*, from the fruitfulness of our Lords house. Iohn. 4.
Psal. 35.

Fift, Efficacie.

THe stars which he carried in his hands represented the 7. Angells, who were presidents ouer the 7 churches, the which he bare in his hand, because hee mooued them al to labour, industry, and diligence: for the loue of God cannot be idle: wherefore the holy Ighost, who is essentiallye loue, descended vppon the Apostles in forme

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forme of fire, which neuer can rest, but
alwayes is in motion. He is compared al-
so to winde, the which ceasing to mooue,
ceaseth to be. And to a fountaine, which
leeseth the name, when it leaueth to run,
si amor est, operatur, si non operatur, amor non
est. If it be loue, it worketh, if it worke
not, it is not loue. And questionlesse our
Saviour most diuinely sheweth the effe-
cacie of his loue in this Sacrament: For
what meaneth those wordes, *in finem dile-*
xit eos, to the end he loued them: but that
his loue contended to effectuate al things
necessary for their saluation euen vnto
the extreame day of his life? the very pre-
sent daunger and certaintie of his death
coulede not stay the force of his loue to o-
mit one iote of that his father had com-
maunded and prescribed vnto him. Who
doubteth but the patience of God expe-
cting continually in the Tabernacle that
we come to worship him, to loue him, to
pray vnto him, to mooue vs to deuotion,
argueth the effecacie of his loue, and con-
tinuall affection to do vs good, He stands
like the sunne which beateth at the win-
dowes of our hearts, if we wil open them,
he is alwayes ready to enter in: he remaineth

Thon, 13.

neth there as a riuer of Christall water
 running by our doores, if we wil not draw
 it vp, the fault is ours, the riuer neuer stai-
 eth his course: yea, our sauiour lamenteth Isay 58.
 that we wil not drinke of it, crying *Sitien-*
tes, venite ad aquas, You that are thirstie
 come to the Waters: but more liuely in
 the Canticles, Christ argueth our negli- Cantic. 5.
 gence and sheweth his diligence, *Aperi-*
mihisoror mea, amica mea, columba mea, im-
maculata mea, quia caput meum plenum est rore
& cicinni mei guttis nocturnis. O my sifter, my
 loue, my doue, my vnspotted, open the
 dore to me, bicause my head is ful of dew,
 and my lockes of the night droppes. So it
 seems to me whē I enter into the church,
 when I see in the morning the lamps bur-
 ning before him, that with a most effectū
 all voice hee cries, I haue expected heere
 at the doore of thy heart all this night to
 enter in, lo the testimony, the raine of the
 night, and the dew of the morning haue
 passed ouer my head at last come and re-
 ceiue me in, that I may say *Salus huius domus*
facta est, saluation is made to this house, & Luke 19.
 blesse thee as I blest *Obededom* for recei-
 uing my ark. Moreouer, whē he enters into
 our bodys he vanissheth not away as soone

Cantic, 2.

Isidore.

as we haue swallowed him, but remaineth till our stomachs haue digested those formes of bread and wine: who seeth not that this long demurre discovereth the efficacie of his loue? for what other ende staieth he so long behinde these vailes of bread and wine looking out of those windows, and beholding out of those grates, but to induce our soules to looke on him, as he looketh on them, and to call vs after the forgiuenes of our finnes, to prune the vine trees of our soules, to labour for the fruit of vertue, for the kingdome of heauen? *Iam hiems transijt, imber abiit, & recessit, flores apparuerunt, tempus putationis aduenit, vox turturis audita est in terranostra;* now the winter is past, the shower is gone, flowers haue appeared, the time of pruning is, the turtle is heard in our lande. Finally, the efficacie of his loue he declareth most manifestly, by conducting all those into the hauen of felicitie, who worthily participated this heavenly mysterie. For the loue is fully consummated whē it possesseth the last effect of all intended, the which none can doubt to be the complet fruition of loue.

Sixth, Constancie.

The

The stabilitie & firmnesse of those legs of brasse open vnto vs the stabilitie & constancie of the loue of God: for as they sustaine the body most friendly from falling: euen so the constancie of loue preserueth it from changing: in the first condition of Gods diuine loue, wee declared the antiquitie, and how in the very first moment of his eternitie (if eternitie can haue a momēt) by the force of his loue he intended to institute this sacrament. The which loue hee kept so firmly without change and alteration, that although the finnes of men were so many, so horrible, so demeritorious of his loue, that they forced him to drowne the world, to burne whole countries, to send plagues, wars, & famine among men to destroy them, yet they all could not alter his loue, to cause him to omit this sacrament. But if he had foreseene that all men vniuersally afterwardes were to accept this benefite with recognoscence, with loue, with deuotion, the constācy of his loue had not bin so admirable: but foreknoing that many shuld receiue it to their perpetuall dānation (& no donbt but a great number be now frying in the inextinguible Fornaces of hell,

P 2 who

who hundreds of times harboured this sacred hoast in their breasts (as Martine Luther who confelleth himself to haue saide masse deuoutly for 15. yeares, with a multitude more of Apostates & sacrilegious heretikes) this greatly confirmeth his constancy. This abisse & secret of Gods loue, as it is one of the main points touched in predestination & precognitiō of god, why he would permit the reprobate to haue as free accesse to sacraments, to grace, and all other supernatural meanes, as the elected. howbeit hee did euidently foresee they should be an occasion of great dānation, so by resolving it, many other such like controuerfies may be decided, therefore I will set down two or three poynts which may sufficiently content any wise man, & also declare the loue of God in permitting the reprobate to abuse such heauēly treasures. First we must beleeue as an article of our faith, that God is infinite, wise, good, and omnipotent: by his wisdom he foresees all things which concerne his iustice, his charitie, mercie, the good of man, & the glory of his maiestie. But if I knew all, and were vitious or malicious, he might effect many things against right and iustice: but being
infinite

infinite good, no malice or iniquity can stain the crowne of his dignity. Yet albeit he were wise & good, yet infirme & weak of force, he might know many things convenient, yet for lacke of power, not effect the, to supplie this defect, he hath annexed his omnipotencie, so that what hee knoweth & intendeth hee can put in execution. *Omnia quaecunq; voluit facit in caelo & in terra.* Al whatsoeuer he willed he did in Psal. 134 heaven and in earth. By this discourse we may infer, that when we admire the wonders of gods works, & find something that seemeth either against his iustice, wisdom, or goodnes, we ought to bridle our iudgements with these three infinities, of wisdom, goodnes, & power. Secondly for the merite of faith God would not discern the iust from the vniust, the good from the bad, in his visible church, for diuers most necessarie and important reasons, and therefore it was expedient that all externall and visible meanes shoulde bee common to both, for otherwise the elected should haue bin confirmed in grace, & the reprobate in malice, that those could do no ill, nor they no good, which was contrary to the nature of man. Thirdly, if God did

Eccles. 15

foresee, many would abase this sacrament: he did foresee the cause before the effect, that is, the abuse proceeded not because he did not foresee it, but because man would most wickedly abuse it, the which was the cause why he did foresee it: he therefore laying before mā fire & vvater, good and ill, life & death, who can blame him if men rather burne then bath themselves? Lastly such is the goodnes of god, that he wil opē the treasures of his grace, even vnto the wicked, that therby the elected may extol his bounty, & the reprobate cōetmū their own ingratitude, for if wee account those men most vertuous who do good to strangers, to wicked men, and those that haue smal deserts, without doubt the infinite goodnes of God is a sufficient cause to do good to mē without any deserts at all, and therefore no maruel if we tollerate the reprobate to feed vpon his table, because his loue is so constant towards the iust, that hee will rather permit the reprobate to abuse him, then the iust to leese him.

Seuenth, Light. Eight, Delight.

His face as bright as the sun in the greatest force, in the cheefest vertue, in the prime of light, vnfoldeth many excellent condi-

conditions and properties of Gods bright
 enflamed & beautifull loue, the which in-
 stituted the sacred Eucharist, was not blin-
 ded with ignorance, nor vailed with the
 clouds of passions, nor led in a prodigal er-
 ror: for lack of consideratiō, the which de-
 fects do oftē inuegle vs, because as the sun
 neuer maketh eclips nor shadow neare it,
 selfe: euen so this son of iustice, *Apud quem* Iam. 1.
non est transmutatio nec vicissitudinis obum-
bratio, With whō is no transmutation, nor
 shadowing of alteration, cannot be blemi-
 shed with spot of ignorance, blot of error,
 or stain of passion. And therefore we must
 not maruel if we can find out so many and
 so weighty causes which moued him to in-
 stitute this sacrament, for *Amor est ingenio-*
sissimus, loue is most inuentiue where it lo-
 ueth, & can finde forth infinite meanes to
 procure, conserue, & increase loue, where-
 fore our blessed sauior, *Candor lucis eterne*, Sap. 7.
& speculum sine macula, the whitenesse of e-
 ternal life, and the looking glasse without
 spot, was not content that his loue should
 onely bee beautified with abundance of
 light, but also he dispersed his raies vpon
 al those who condignely receiue him into
 their harts: for he knoweth very well that

derstanding is the eye of loue, and that in blisse we shal loue him best, because there we shall know him most. By which circumstance of Gods loue wee may inferre the force and perfection therof: for hee that with infinit wisdom knew his own maiestie, our misery, the admirable excellence of this Sacrament, the estate of his church, the causes of the institution, the effects of it, the good vses and abuses thereof, could not but be inflamed with a most ardent fire of loue in granting vs such a benefit. For let any man expend in particular, and he shall trie this illation to bee most manifest. To loue and light followeth delight, & therefore the face of Christ shining like the sunne, sheweth what delight is adioyned to Gods loue. For one of the chiefeft causes of delight we haue vppon earth, is the light of the sunne: & therefore the blinded Tobie to whom day and night were all one could say, *quale mihi gaudium qui lumen cœli non video*, what joy haue I that see not the light of heauen? the delight that God conceived by the institution and effects of this sacrament, which he did foresee so profitable for vs, & so glorious to him, without doubt was

Delight.

Tob. 5.

was ineffable. The which he gaue vs to vnderstand by the good father, who ranne to meet his prodigall sonne *dum adhuc à longe esset* when he was yet farre off, and there imbrased and kissed him, and after bringing him home, with what affection thinke you caused he that *vitulum saginatum* the fatted calfe (a most perfect figure of this sacrament) to be killed, to reioyce and feast with his sonne? if his delights be to dwell with the sonnes of men, *Deliciae meae esse cum filiis hominum*, my delights are to be with the sonnes of men, what extreame delight had he to institute the Eucharist, the very sinew and ioynt, the glew and chaine, wherewith he did foresee that men and God should perpetually be linked together in loue and vnitie? If hee reioyced to foresee his disciples and the rest of his flocke ioyned in friendship and amitie, what extremitie of ioy did possesse that sacred brest, when he did see them so vnited with his body and bloud, that they had *cor unum & animam unam* one hart, & one minde, and all animated with his diuine life? If he that planteth a tree with his owne hands, could foresee what excellent fruite it would yeeld, what ioy would

Luk 15

Prov 8, 17

Io. 17

Act 2, 46

hee

he receiue in planting of it? if the fouders of colledges might foreknowe what rare schollers, preachers, and bishops shuld ascend from these foundations, how gratefull would it be vnto them? with what alacrity would they proceede in their building: euen so our sauiour reioiced greatly, foreseeing the admirable good of the Eucharist, howe many straying soules by it were to be reduced: how many proud and ambitious to become humble and milde: howe many as fierce as lions, as gentle as lambes, how many lasciuious, chaste, how many cōsecrated to gluttony, modest and temperate, how many as brittle as glasse, perseuer most constantly in virginity: this obiect I say so wonderful for excellencie, so gracious for varietie, so rare for difficulty, so glorious for merit, could not but greatly content him, whose contentation is to see the compleat contentment of vs.

9, *Maiestie*. 10, *Glory*. 11, *Libertie*.

THe brightnesse of Christs face in the mount of Thabor represented vnto his three best beloued disciples the glory of his maiesty, or the maiesty of his glory, the same it insinuateth here because he would giue vs therby to vnderstand, that his loue

Matth. 16.
Marke 9.
Luke, 9.

is no common or vulgar sort of affection, but most maiestical & glorious. This word maiesty questionlesse is more triuall then vnderstood, for I am of opinion that fewe conceiue the depth of the significatiō, because that maiesty properly we giue kings, thereby signifying their dignity, whiche proceedeth from their authority, power, & dominion they possesse ouer ther kingdoms. This same transferred to God, signific:h the dignity he possesseth, by the right title he enioys of the ful dominiō ouer the world, which proceedeth from three perfections of God, for that he is the first beginning, the last end, and conferuer of all things. The loue of god in instituting this sacrament, was most maiesticall, because therin he shewd his dominion ouer al dominion, that is, the compleat right he had in disposing of his owne person, as a king should giue himselfe to redeeme his kingdom, his loue by al reason ought to be deemed most kingly and maiestical, for in renouncing his right, he sheweth his ful authority: euē so our sauior by debasing himself so low, & in a certain sort renouncing his right, declareth most manifestly the maiestye of his loue. By ordaining this
sacrifice

sacrifice of himselfe, hee manifesteth likewise the maiestie of his loue in the aforesaide three perfections. For none but he that hath full and complet dominion ouer God can institute a sacrament or sacrifice wherein the contained is God, and consequently he sheweth himselfe to haue power and authoritie ouer all that appertaineth to God. Besides, instituting it to conserue our soules, he declares how to him properly belongeth our spirituall conseruation: and since this sacrifice tendeth to God, as the finall cause of all our supernaturall good, he revealeth vnto vs that he is our end, and that by possessing his loue, we attaine our consummate felicitie. Therefore it proceedeth from a loue maiesticall, containeth a maiesticall, and tendeth to a maiesticall.

Tenth, Glory.

THe glory of God cannot be seperated from his loue, for as all his other attributes, and internall actions, are the selfe same thing with his deitie, so is his loue, and therefore as infinite in perfection as the rest: we call his loue glorious, because it issueth (speaking according to the capacities of our wits) from the light of glory,

ry, whereby God is blessed in himselfe: besides, it is one essentiall part of his felicitie to loue himselfe, and therefore wee ought the more to prize this loue, that hauing before it all goodnesse, all beauty, all delight, al wisdom, al power, and in fine, al perfections, it would vouchsafe to extend it selfe to vs, and impart infinite goodnes as though it were not sufficiently satiated at home. It is lastly glorious, because it appointeth a sacrament wherein Gods maieltie is exceedingly glorified, & our soules and bodyes are embalmed against corruption, & preserved for glory in life euerlasting.

Eleuenth, Libertie.

His walking among the seauen candlesticks manifested his libertie, that he was not bound so to one church, but that he might leaue it & go to an other, nor so restrained to any, but that he might leaue them al: for certain it is, that as he freely & of loue without need created this world, so freely, & of loue, he instituted the Eucharist, and as he created the world, not from the beginning, but after an eternitie, to giue vs to vnderstand, that he who enioyed

ed al felicitie, a whole eternitie, without the world, had no neede of it, but onelye for our good and his loue he produced it in tyme: in like sort he instituted not this blessed Sacrament strait after Adams fall, not for foure thousand yeeres after, to manifest vnto vs, that for our profite and his loue, not for any other interest, he instituted it at his departure out of this world.

Twelfth, Iustice.

THe two edged sword which issued out of his mouth declareth the vindicative iustice and reuenge of loue, because, as his goodnesse is vehement in louing, so his iustice is exceeding in punishing, for feruent loue bordereth alwayes vppon extremes, either extremely hating, or extremely affecting, the experience wee may see in Putifars wife, who as vniustly hated Ioseph for his chaste deniall, as before shee vehemently loued him for her vnchaste desire: the which example, although it be of impure loue, yet it declareth the nature of loue. For as a river that hath free passage runneth mildely and calmely, if it be staide from the naturall course, it swelleth and threatneth a ruine of
of

Genes. 39.

of al that hindereth the way, euen so loue, if it can passe quietly wyth that it pretendeth, loue surpasseth all waters in calmenesse: but if the course be stopped, it swell-eth, and either as water, it wil wash away whole citties, or as fire, blowe vp whole mountaines. Our blessed Sauour therefore in this Sacrament of loue hath balanced his loue, and his ire: if loue cannot preuaile, reuenge shall take effect: for this sword cutting on both sides threatneth a punishment to disloyall louers: with one side it cutteth them who refuse his loue, by not accepting this Sacrament, & with the other, those that accept it not well. The first are Infidels, the second Heretikes and ill christians. Pagans reiect his loue, Heretikes impugne his loue, ill Catholikes abuse his loue. But let them not doubt, since they will not accept the cup of his honied affection, they shall drincke the gall of his bitter hatred. Moreover, this double edged sword signifieth the punishments God inflicteth in this worlde vpon those, who abuse his loue in this sacrament, of death, madnesse, and horrible diseases, as infinite examples alleadged in histories most euidently declare, & Saint

Paul

Vide S. Ciprian
libr. de lapsis
1. Cor. 11.

A Treatise of

Paul seemeth to affirme, who after hee had reprehended the Corinthians for irreuerently receiuing the sacred eucharist, he adeth *Ideo inter vos multi infirmi & imbecilles, & dormiunt multi*, therefore there are among you many weake and feeble, and many sleep: and in the world to come, for he that eateth it not, or vnworthily, cannot haue the life of grace, without grace hee is dead in sinne, the death of sin transferreth the soule to the eternall death of hell. Besides, this dubble cutting sword representeth the mortall woundes both of bodie and soule, that it causeth in them who receiue it not as they ought to do, for questionlesse as those which receiue it worthily shall bee receiued both in bodie and soule after a more particular manner, then infants who receiue it not at all, euen so those that eate it vnworthily, shall deservedly be punished particularly both in bodie and soule, because proportion of paines must bee correspondent to transgressions, *In quo quis peccat in eodem punitur*, In that one sinneth, in the same he must be punished. Ah what a terrible sight will it bee to them to see him comming in iudgement, both accuser and iudge, who
it

irreuerently, irreligiously, and impiouſſie handled him, by ſacrilegious conſuming the ſacred Eucharist? What confuſion will it bee to ſee that face which in a manner they did ſpitte in, by deſpiſing his loue? what flouds of gall will thoſe eyes poure into their conſciences, which came once to glannce ſtreames of ſugered peace into their ſoules? what an eternall ſting will thoſe lips pricke in their hearts with ſaying, *Ite à me maledicti in ignem æternum*, Ge: Matth. 23
ye away from me ye curled vnto fire euerlaſting, which once were called *Fanus diſtillans labia tua*, Thy lips are a diſtilling hony combe. Ah, loue then wil be changed into hatred, and his cheereful lookes Cantic. 4.
into a frowning countenance. Therefore let vs entertaine him with loue here, that with the like he may entertaine vs there.

That God ſhewed in the Eucharist an extenſiue loue and a tender or familiar loue. Ca. 10

THe breadth of heauen, and the depth of the abiſſe who can meaſure? the 4. Elſar. 4.
vaſtneſſe of the ſunne, or the vehement brightneſſe, whether moſt excelleth? if theſe be hard to determine, what ſhall we
Q ſay

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say of the seruour of Gods loue, whether the extension or intension, the vehemencie or the amplenesse, the height, or the largenes thereof, ought more to be esteemed? first God hath limited his loue in this sacrament to no citie, as he did his sacrifices to Ierusalem, to no particular nation, as his old Testament recites, and ceremonies were contained within the narrow bonds of Iuorie. But from the rising of the sun vnto the setting: *Non est que abscondat se à calore eius*: there is none can hide himself from his heate: *Ab ortu solis usq; ad occasum magnum est nomen meum in gentibus*: From the rising of the sunne vnto the setting my name is great among Gentiles: he restrained it to no definite time, as all sacrifices of the Iewes, like so many errant plannets, were to leese their light in the appearing of the sunne, whose light shall neuer faile, but first the world shall leese his forme, before this sacrifice shall leese his glorie. Moreover the priests be not determined within the straites of any pedigree, as the sacrifices of Moses within the tribe of Leui, neither the quantity of bread nor wine our louing sauiour prescribed for consecration, but left it freely to

3. Reg. 8.
2. Paral. 6.
and 7.

Psal. 75.

Psal. 18.

Malc. 1.

1. Cor. 11.

to the Priests intention to consecrate so much of that which may be present before him, as shall seeme good vnto him: neither limited he any time, but left it to be the receivers deuotion: if they could prepare themselves worthily euery day, he is content they should communicate euery day, and so thousandes of priests as they daily liue by breathing this vitall aire to conserue their bodies, so they daily sucke the bloud from Christs side to feede theyr soules. Consider how many masses are said euerie day in Italy, Spaine, France, Germany, Flanders, Powland, England, Ireland, Scotland, and the East and West Indians, where there be now almost as many Catholikes as in all Eupore, and vppon fundayes and other feastiual daies howe many millions communicate. | Imagine how these vaines of Christs sacred body, like the foure maine riuersthat issued out of Paradise, giue sufficient refectiō to al this innumerable multitude: if we had the eyes of our soules open to view Christs precious body and bloud glorious and shining, fixed in this sacrament, & shining in their breasts, we should behold another sort of spangled firmament in earth, then wee do

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see in heaven in the clearest winter night. Consider moreover the fragrant smell, the spirituall odour, which continually the Catholike Church dispersed through the whole world, exalteth from this diuine sacrifice, and sendeth vp to heaven in recognoscence of the infinite benefit of Christs passion, and the manifold graces we haue receiued from his maiestie. If God would declare it with a corporall shew, the heavens, aire, & earth would be couered with this sacred incense. Blessed be his name for euer, who so farre extended the sphere of his loue, that he would haue all men, at all times, of all qualities, in all places, to be licenced to haue free access vnto him, in such sort, that the verie angels admiring the admirable sweetnesse of the Church, presenting her selfe daily in these sacred oblations, before the vniuersall court of heaven, and wondering how such grateful smells ascend from such barren deserts, said,

Quæ est ista, quæ ascendit de deserto delicijs affluens, enixa super sponsum, who is this which ascendeth from the desert, flowing with delights, leaning vpon her spouse. His tender affection yeeldeth little to any of the rest, for as mothers most tenderly and familiarly

Cantic. 8.

His familiar
loue,

familiarly deale and conuerse with theyr little infants : euen so our blessed sauiour with vs in this sacrament. But he farre surpasseth all mothers in the tendernesse of his affection, for mothers giue their children cold milke, that is, indigested bloud, but Christ imparteth the best bloud in his breast, and besides, all his substance. Of diuers mothers wee reade, who came to that fiercenesse and crueltie, that to relieue their famine they embrued theyr hands in their childrens bloud, bereauing them of that life that naturally they had once imparted to them; but wee neuer read of mother that killed her selfe to feede her children. O sweete sauiour thou art the only pellicane, thou launchest thy heart to feed thy flocke, thou diddest die to nourish thy children with this bloud of life. Ah how sweetly dost thou cōuerse with those, who deuoutly conuerse with thee. Thy conuersation hath no bitterness, thy friendship no gall: yet few doo feelee I know these tender affects of Christ, because *Sapientia non habitat in terra suauiter uiuentium*, Wisedome dwelleth not in the land of daintie liuers, for it is an infallible veritie that the ioyes of Christ, and the

Psal. 104.

pleasures of the world cannot consort together.

*The fortie two and last cause to be the ende of
all the Sacraments of the olde
Testament.*

AS great and maiesticall subiects are signified with many names, as God, Christ, the incarnation, blisse, this sacrament, because we cannot impose one to signifie them compleatly, therefore we supplie this defect with the multitude, euerie one signifying a part, euē so the providence of God ordained many symbollicall figures and pictures of sacrifices in the old Testament, to depaint the blessed Eucharist, because we could not fully conceive the maiestie thereof in one, wherefore hee appointed a number. Not vnlike to great Princes, who are not contented in one card to draw their whole kingdoms, but commaund for more distinction euerie prouince and Countrey, euerie citie & territory to be seuerally described.

Some sacraments God instituted to signifie the matter or external formes of the Eucharist, such were the sacrifice of Melchizedech,

chizedech, in bread and wine, & the bread of proposition. Some represented the forme, life, and soule of this sacrament, our blessed sauiour heere offered vnto his father, and of this sort were all the lambes, sheepe, doves, turtles, and bloudie sacrifices, for they both represented the passion of Christ, and the incruent sacrifice of the Eucharist, which in substance is all one with the passion. Others did carrie on their shoulders the cognusance of the effects of this sacrament, as the tree of life in Paradise, the rainbow to we and his posteritie, Manna in the desert, the honie which opened the eies of Ionathas, the Christall water which the stonie vaines of craggie rocks gushed forth at the request and stroake of Moses.

Others God ordained principally to insinuate vnto vs the continuance and perpetuie of this oblation, as the two sacrifices God appointed the Iews daily to offer, one in the morning, & another in the euening: others hee determined to expresse sundrie circumstances, as the puritie and perfection, by the sacrifice of most pure oyle, & finest flower. Others to foretell howe gratefull this sacrifice was vnto

God.

God by incense, themiamata, and other odoriferous smells. All which figures, sacrifices, ceremonies, and ordinances of God, hee that would take the assump't to declare, and applie euerie one to the Eucharist, might easily find sufficient matter to fill a whole volume. Therefore I meane to omit all the rest, and only betake me to two of the principall and most celebrated of all antiquitie, I meane Manna and the Pascall Lambe.

Manna, Exod. 16

ALthough we had not the testimony of all antiquitie pronouncing that manna was a figure of the blessed Eucharist, yet the very conformitie, proportion, & admirable simparchie betwixt the, would sufficiently perswade any reasonable iudgement, that the one was a picture of the other as manifestly shall appeare. First, manna was called food of angels, *panem angelorum manducavit homo*, man hath eaten the bread of angels, because either it was formed by the ministerie of angels, or so worthy a meat, as might serue for the table of Angels. And who sees not the Eucharist

Eucharist consecrated by the Priests, the terrestrial angells, sent from God to feed his flocke, and that the angels in heauen feed on no other substance then the sacred body, soule, person, and diuinitie of Christ, the meat which is serued vppon these fragile platters of bread and wine. Secondly, manna descended from heauen, *panem caeli dedit eis*, bread from heauen he gaue them. And what saide Christ of the Eucharist? *ego sum panis qui de caelo descendi*, I am the bread that descended from heauen. Thirdly, Salomon calleth manna the substance of God, *substantiam tuam & dulcedinem tuam, quam in filios habes, ostendebas*: Thou diddest shew thy substance and thy sweetnes, which thou bearest towards children; note that manna was really the substance of God, but by it hee declared his treasures, the riches of his loue. In the Eucharist is the very substance of GOD indeed, all his sweetnes and glory, *Hoc est corpus meum*, This is my body, registered *Sap. 16* by Christ declareth no lesse. Fourthly, manna in colour was white, *in similitudine pruinae*, after the liknes of hore frost, and by beating it in a mortar, it became after it was baked like a cake of bread and oile. *Exod. 16*

None

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Numb. 11

Exod. 16.

Lev. 6.

22. 10. 11

None can be ignorant how this represented the externall forme of our sanctified bread in the Eucharist. When the people sawe manna descended from heaven, they wondered at it and saide, *Man hu Quid est hoc?* what is this? And did not the Iews wonder at Christs promising this sacrament? *Quomodo potest hic nobis carnem suam dare ad manducandum?* How can this man giue vs his flesh to eat? Sixtly, manna was their food for fortie yeares, all the while they wandred in the desert: and the Eucharist so long as wee wander in the desert of this world. Seuenthly, manna was not giuen them from heaven till the flower of Egypt was spent, and the sweet effects of this sacrament are not communicated, till we renounce by baptisme the flesh, diuell, and world, our Egyptian enemies. Eightly, they gathered it vp all the weeke except the Saboth day, wherein they enioyed that they had collected vpon Fryday: and in the saboth of rest we shall liue of that we gathered heere on earth: here wee sowe, there wee reape, heere we fight, there we shalbe crowned, here we eat Christ with some difficultie, with faith believing a most profound mystorie

sterie, there wee shall take full possession without any crosse or labour. Ninthly, those that gathered more than that in quantitie which GOD prescribed, they Exod. 16. found nothing remaining in their vessels, but wormes and putrifaction: who eate this sacrament vnworthiely, against the prescript of Christ, shall finde no other fruit left in their soules then remorse of consciēce that stinging worme that neuer dieth, and eternal corruption in hel without euer dieing. Tenthly, manna had all sweetnes of taste. *Omne delectamentum &* Sap. 16. *saporis suauitatem*: All delight and sweetnes of taste: The Eucharist containeth Christ, who affordeth and containeth all the ioyes both in heauen and earth. Eleuenthy, in manna euery one had that taste he desired: in the Eucharist euery pas- Sap. 16. sion, affection, and sore, findeth a perfect remedy, and euery desire a complet satisfic- etie: because by nourishing the soule it yeeldeth spirituall force, by producing grace it ministereth all varietie of vertues, by ioyning our hearts to Christ the fountaine of all comforts, it shaketh off all the disgusts and griefes which our enemies by sinnes or temptations can impose vppon

Ps. 116.

Ps. 113.

Exod. 16.

2. Cor. 8.

vs, Twelfthly, the ordinary taste was con-
 uerted into that taste which euery one de-
 sired, *Deseruens uniuscuiusq; voluntati, ad*
quod quisq; volebat conuertebatur, deserv-
 ing to euery ones will, it was conuerted to
 what euery one desired. What could
 more liuely expresse the misterie of tran-
 substantiation as this admirable conuer-
 sion and transmutation of tastes? the like
 we haue in conuersion of the rocke into
 water, the substance of stone by the won-
 derful worke of god, became transformed
 into the substance of water, *Conuertit pe-*
tram in stagna aquarum & rupem in fontes
aquarum, He conuerted the stone vnto a
 lake of waters, and the rocke vnto foun-
 tains. 13. Those who gathered more, and
 those who gathered lesse found in equall
 portion to eat, *Nec qui plus collegerat habu-*
it amplius, nec qui minus parauerat, reperit mi-
nus. He that had much, abounded not, &
 he that had litle, wanted not. In the Eu-
 charist, he that receiues both formes, as
 the Priest, or a greater hoast, or many
 hoasts, or in fine, more or little, receiueth
 no more then they which communicate
 with the least parcell of this Sacrament.
 The fourteenth, when the sun did rise,

it consumed away : when the sunne of Iustice shall appeare, that is, when Christ shall come to vs in his glory, then the manna of his church shall vanish away, not in substance, but in forme. The fifteenth, Although that God hath vouchsafed to feed his children with the foode of angelles, with bread sent from heauen with the substance of God, yet they murmured against it, they lothed it, they reiected it: and what else do our aduersaries but murmur against this blessed sacrament? did not the Iewes saye, *Durus est hic sermo, & quis potest capere eum?* This saying is hard, & who can heare it? do not heretikes reiect and contemne it? But what sayd Christ, except you eate me you shall not liue. And therefore all heretikes are dead in sinne, because they liue not by him.

Iohn 6

The Pascall lambe. Exod. 12.

AS manna did most lively represent the externall forme and spirituall effects of this sacrament, so the Pascall lambe expressed the internall substance and disposition of those who came to feed at this holy

ly table. This sacrifice was ordained to bee a Lambe without spot, that is, lacking all defects and imperfections, and of a yeare old, that is, in the prime of goodnes. Who sees not that the host heere offered is without spot of imperfection, or wrinkle of old age, either in diuinitie or humanitie, in qualities of bodie, or operations of soule. Secondly, this Lambe was to bee sacrificed in the Citie of Ierusalem, and where can this sacrifice be offered, but in the Catholike church, by Ierusalē represented? Thirdly, it was to be sacrificed in the euening: at what time else appointed our sauiour this sacrament? When did hee eate it with his disciples, but in the euening? All the whole family were to meete at this feast, to be made partakers thereof: by this we vnderstand the charitie that all Catholikes ought to haue, whē they come to this altar to eate the common foment of all true charitie. Fiftly, it was to be eaten rosted, and so was our blessed sauiour vpon the crosse, and in his sacrament, with the fire of charity, which he brought from heauen to earth, and what else pretended he but that it shoulde burne. Sixtly, no common bread, but vnleauened was to be eaten

eaten in this sacred feast: loyne this bread
and the lamb together, and loe the formes
of our vnleauened sacrifice, & our lambe
of God that taketh away the sinnes of the
world. Besides, this vnleauened bread sig-
nifieth innocencie & sinceritie, that none
ought to feede here but such as think ve-
rily they bee in Gods grace, and cloathed
with the marriage garment of eternall
sanctitie. Seuenthly, the sauce for this my-
sticall lambe was no other but sower, bit-
ter, and wilde Lettices, and in this Sa-
crament the bitter compassion & candor-
lence of Christs death, salt and sorrowfull
teares for our sinnes, caule a singular good
tast in those who participate this sacrifice.
Eightly, the head, the feet, and the intrals
were to be swallowed, that is, in this sacra-
ment (as was declared in the 41. cause) the
diuinitie of Christ signified by his head,
the loue of Christ declared by his feete,
the secret manner of his being heere we
must swallow. no mortall man can suffi-
ciently comprehend them. Ninthlie, their
loynes were to be girded, to signifie the
purity of mind & chastitie of body wher-
with this doue bathed in virgins milke,
ought to be eaten. Tenthly they holde
staues

Matth. 23

staues in their handes, to foretell vs that we must walke forward in our iourney, where wee shall suffer the encounters of diuers enemies, and therefore wee ought to receiue it as a defence and a protection against them. Eleuenthly, they were bound to haue shooes on their feete, to teach vs that our affections must bee restrained, our inordinate passions bridled, our preposterous concupiscences mortified, if wee will eate the vnspotted Lambe, mortified till death to giue vs eternal life. Twelfth, their eating of it in haste, declared vnto vs that his sacrament was to bee eaten as in passage to life euerlasting. We were not alwaies to eat it in this forme, but *reuelata facie* with his face reueled in glory. Thirteene, if any thing was left, God commanded them to burne it, because he would haue it a full sacrifice: as this Eucharist, where all is consumed, all is offered vp to God, all receiued of the Priest. Fourteene, the sprinckling of those postes with blood, which was a wall of securitie against the fury of the angell, who killed the first borne of the Egyptians, who is so ignorant, that seeth not to be the mouthes and hearts of Catholikes sprinkled with this

this bloud, and thereby defended from the furious tyranny and cruell inuasion of that deformed angell of hell. Manie more morall and spirituall conceits deuout soules may distill from these mysticall ceremonies which God by his infinite wisdom appointed to represent the sacred Eucharist, for what other thing could he pretende? to what purpose so many rites and ceremonies for eating a Lambe? what imported it him that they should haue shooes on their feete? cate those bitter lettices, vnleauened bread, with their loynes girt? nothing could principally moue such a maiestie, but the maiestie of this sacrament: for howbeit hee would haue those people to remember his benefit of deliuerance out of Egypt, yet three of these ceremonies had beene sufficient for them.

Deo gratias.

R

As

*An aduise for protestants and
puritanes.*

IF so it chance that these my simple discourses fall into their hands for whose tastes they were not prepared, I thought good to giue them three or foure aduirtisements, that they remaining without the vineyard of Christ, may thrust their hands through the hedge, and benefit themselves at least by the leaues of the Eucharist, since they cannot be partakers of the fruite.

First that I intēded not here to proue by fathers, councells, & scriptures, theologically, euery cause as in schooles they commonly are handled: (the which if I were to deale with heretikes, I could easily performe) but only briefly to represent vnto the peoples eyes for their meditations, some pointes appliable to euery catholikes capacitie. Neither doe I stufte the margines with citations, because in very deed I lacked bookes: but euery sound diuine may wel perceiue, that what soeuer the fathers haue written concerning the institution and effects of the Eucharist,

charist, may be reduced into one cause or other. And consequently a little reading would quickly haue filled the margins.

Secondly, let them consider how maie-
stically; how reuerently, how reasonably
Catholikes belieue, teach, and worshippe
this sacramēt. And what difference there
is betwixt our venerable sacrifice, & their
prophane bread and wine. Our sacrament
subsisting by Gods sonne incarnate, and
their meere tipicall shadowe: our euerla-
sting fountaine, springing graces and ver-
tues, for life euelasting, and their naked
supper, vnseasoned with grace, depriued
of vertue, spoiled of religion. And in ve-
ry truth, I cannot see how they can saue it,
but that whosoever eateth his breakefast
saying grace before and after, communi-
cateth as well, and feedeth as perfectly on
Christ by faith as they do. Moreouer who
is so blind that cannot discern howe the
pascall lambe and manna, which repre-
sented Christ in the holy Eucharist, were
much more excellent sacraments then
their communion, because they more
liuely represented Christ, the lambe his
passion, and manna the fruites thereof,
then a gobbet of bread and a sup of wine:

and consequently the blood of the lambe
sprinckled vpon their dores, much more
expresly stirred vp their faith to feed on
Christ then a breakfast of bread & wine.

Thirdly for this argument and many
more I find the protestants both in their
bookes and conferences most wauering,
and not able finally to resolute themselves
what to hold, yet I heare that Doctour
Andrewes hath publikely preached that
Christs bodie is there really, and manie
Protestants I know hold the same opini-
on. But alas how is it possible for any man
to eate the bodie of Christ really, and not
corporally, after the māer of Catholikes,
defend the bodie of Christ to be really in
the sacrament? for howe can it be reallie
present, being really distant as far as hea-
uen from earth? or how can the body haue
a reall presence and a corporall absence? it
is euen as much to say, as a man may eate
really a Capon, and yet none of the sub-
stance of a Capon, which is not intelli-
gible, and they themselves know not what
they say, but fal into manifold absurdities
and contradictions: for as many as write
of their eating of Christ by faith, differ
from others in declaring how he is eaten
by

by faith, and in distinguishing their communion from a good christian breakfast.

Lastly let them consider of what a treasure they are deprived, for it seemeth in verie deepe that God in punishment of their errors would abandon them, and leaue them destitute of one of the greatest benefits he bestowed vpon mankind. Alas by lacking this light, they liue in darkenesse, by wanting this cloude to repaire them from the scorching flames of concupiscence, it is no maruaile if they cannot liue chastly, being spoyled of this sinew of charity, it is no wonder if dissention raigne among them, hauing sent into exile these bowels of mercie, for necessity christian charitie fayleth: abandoning the only sacrifice of true religiō: consequētly they haue expelled al true deuotion. And therefore wee now proue by experience in England, that fasting is left, praying little accounted, mortification reiected, almes brought to nothing, virginity despised, Christian pietie deemed hypocritic, and in fine, for lacke of this sacrament and true religion brought in
fleshly prudence and
Atheisme.

Finis.

To the Reader.

Pardon (discreet reader) to many errors escaped in the printing because they hardly could be awyded: the Author being absent, the Printer being ignorant of our language, the stile not vulgar and the Copy not very perfect. Yet I thought good with all these impediments not to deprive thee of so necessary a medicine, howbeit the glasse being something brused.

Faultes escaped in the text.

Folio 1. page 6 for knitting reade omitting.

- 9 for reach, reade over-reach: for geographicall reade astronomical.
- 10 for exmiruite, reade exinanite.
- 11 for the naturall, reade their naturall.
- 12 for possible, reade as possible.
- 15 for their body, reade this body.
- 19 for inuifible, reade inuincible.
- 24 for present, reade perfit.
- 25 for naturall, reade supernaturall: for viation, reade viaticum.
- 26 for to affray, reade to affray them: for that which, that be which.
- 30 for rages, reade rayes. 32 for imminent reade eminent.
- 35 for purge, reade sprinkle.
- 38 to these wordes, of his body, adde, for seperate the bloud from his body, and there remaineth, &c.
- 40 for extingnifhable, reade inextingnifhable: for because in the, reade because if in the.
- 43 for description, reade distribution: for manna reade Thymiana.
- 44 for not good, reade not God.
- 45 for explicable, reade inexplicable.
- 47 for disguised, reade disgusted: for lodge, reade lone.
- 48 for iminent, reade eminent.
- 50 for intice, reade inuite: for reprobation, reade redemption: for proposition, reade proportion.
- 52 to these words maintaine them, adde storne at it.
- 53 for disguifing, reade disgeasting.
- 54 for outward, reade inward: for the pasture, reade pastoure.
- 55 for of spring, reade to spring.
- 56 for disperse, reade dispente.
- 57 for two daies, reade forty daies.
- 64 for same, reade sunne.

Errata.

- 67 for fowe, reade see: for paritie, reade purity: for loue, read
lacke.
68 for iminent, reade eminent.
73 for houle, reade hoast: for the scowts, read their scowtes.
78 for perfections, reade imperfections.
83 for contents, reade he contents.
84 for confirme, reade conforme: for seate, reade sute: for at-
tempt, reade attempted.
85 for their phrases, read the pharisees.
86 for to fellowes, reade to be fellowes.
87 for priion, reade poyson: for sued, reade stooode: for iuggle,
reade inneagle.
92 for what effect, reade what affect.
93 for could die, read would die: for serue men, read serue me.
95 for fauour, reade seruour.
97 for rockes, reade lockes.
98 for profited him more, reade profited more.
99 for and for, reade and offer.
100 for fauour, reade seruour: for like eies, reade with eies.
102 for exalteth, reade exhaleth: for leadeth, read loaderth: for
chast effects, reade chast affects.
106 for I knew, reade he knew.
107 for we tollerate, reade he tollerate.
108 for instituted, reade instituting.
113. for receites, read, rites.
114 for exalteth, read exhaleth.
116 for to we, read to no.
118 for inequall, read an equall

Marginall faults.

- Folio 2. Math. 13. place against parables.
33 for eccle. 15. reade 35.
35 for Luke 14. reade 19.
42 for against S. August place, epl. ad Ianuarium: against S.
Chrysoft. place, lib. 6. de sacer. leaue out, zachar. 3.
53 against speculum, note sap. 7.
64 for hom. 67. reade 17.
86 against oues & bones, note psa. 8. against magnus domi-
nus, note psa. 144.
109 for prou. 18. reade prou. 8.
116 for lob 28, place Psa. 77

Finis,